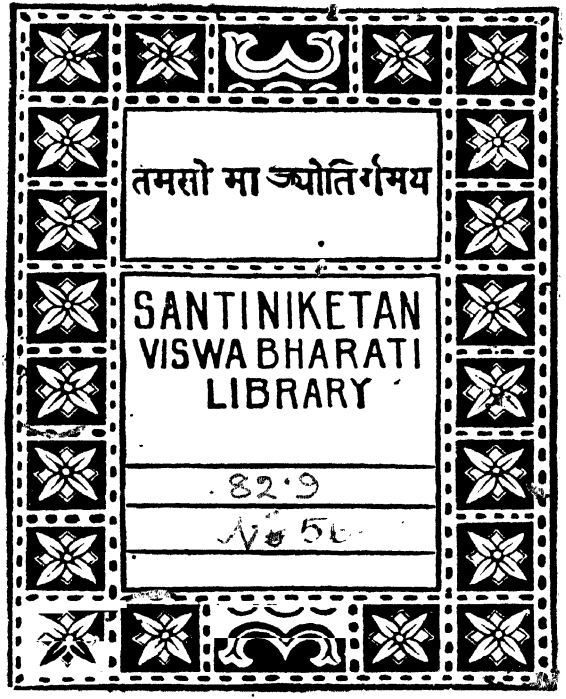

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SANKALPA-SÛRYODAYA

OR

THE DAWN OF THE DIVINE WILL.

OF

Sri Vedanta Desika

WITH

ENGLISH TRANSLATION.

BY

K. Narayanacharya B.A.,

and

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Under the Supervision of

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Vol. I.—Acts I to V.



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As a mark of humble devotion

THE ENGLISH TRANSLATION

is

Very Respectfully Dedicated

to

The Sacred Memory of

SRI VEDANTA DESIKA.

PREFACE.

The Drama "*Sankalpa Sûryôdaya*" and its author Sri Vedanta Desika need no elaborate preface to be introduced to the public, suffice it to say that "Virtue triumphs and Vice succumbs" is the moral of this allegorical Drama. In this Drama, the hero Viveka finds Jiva (embodied soul) God-forgotten and addicted only to worldly pleasures (Samsâra). To make confusion worse confounded, diverse untrue doctrines about the relationship between Soul and God cause no little embarassment to Jiva. A discourse between the Guru and the Disciple nicely establishes the hollowness of the systems of Hindu Philosophy other than the Visishtadvaita system. Viveka strains every nerve to wean Jiva from the influence of the baser emotions such as Passion, Anger, etc., which try to bind Jiva closely to Samsâra and Viveka eventually succeeds in achieving for Jiva salvation with the help of Vishnu-Bhakti and Sankalpa. This, in brief, is the plot of this play but its chief

peculiarity lies in the fact that the diverse human attributes such as Wisdom, Good-sense, Application, Illusion, Cupidity, Anger, etc., are the Characters and they speak for themselves in flesh and blood. Each of these good and bad human attributes presents its case, sings, dances and delights the audience in its own way. In spite of the seemingly sarcastic and humorous utterances of these Characters the main theme of the relationship of Soul to God is never lost sight of. We feel that the whole drama will amply repay perusal than an attempt to sketch here the plot.

2. As for Sri Vedanta Desika, the life-sketch that follows this preface is an attempt, however modest and imperfect in its own way, to show what a versatile genius, great philosopher and thinker and what a personification of meekness brought to relief by high principles of devotion and tolerance to views that are not his own, Sri Desika was.

3. It is a pity that such a great personage and his sublime teachings should be known only to the few in south India who are familiar only with the *Grandha* characters. This and nothing but this impelled us to undertake the edition of this

Immortal Drama in Devanâgari and the thought that our brethren all over the world, who do not know Samskrit should not fail to participate in the great bliss resulting from a perusal of this Drama, further prompted us to attempt the English Translation. We make no secret that we are but novices in this highly responsible field but the feeling that we are doing a real service, however humble, to our brethren at large and our profound personal piety to the great Achârya whom Sri Vaishnavas, at any rate, regard as none but an *Avatâra*, is our only apology for embarking on this heretofore-unattempted enterprise.

4. For the benefit of our readers, we have given the numbers of the verses in the Translation just as in the original. We have also added notes where we felt the translation is not self-explanatory.

5. Any suggestions for improvement will be very thankfully received.

6. We feel we should not conclude this preface without expressing our great feeling of gratitude to Srîman Vidyâ Bhûshana A. Gôvin-

dâchârya Svâmin of Mysore but for whom this work would not have been a *fait accompli*. We also tender our heart-felt thanks to Brahma Sri Gurubhakta-sikhâmani T. K. Balasubrahmanya Iyer Sâstra Prasâra Bhushana of the Sri Vani Vilas Press for the very valuable suggestions he has been kind enough to offer. "

K. Narayanacharya

D. Raghunathasamy Iyengar.

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Life of Sri Vedanta Desika.

There is no name in the world of Samskrit Literature and Philosophy combined, like the name of Sri Vedânta Desika, the reputed author of this Drama (the Sankalpa-Sûryôdaya). The rising growth of two great schools of Hindu religion—the Râmânuja Darsana[1] and the Mâdhva Darsana—characterised an epoch in the twelfth and thirteenth centuries A. D. It was Sri Rámánuja who exploded the fallacy of the Mâya theory of Sankara and conclusively established the true relationship of the individual to the Paramâtman. The dissemination of the teachings of the Visishtádvaita Philosophy was entrusted by Sri Rámánuja to 74 of his Apostles (Simhásanádhipatis). One such Apos-

1. System of religio-philosophy.

tle was Anantasômayáji, and his grandson was Anantasûri. Of a family of equal sanctity and repute was born Totàràmbà, the daughter of Kidámbi Padmanábha, otherwise known as Sriranga Ràja Pillân and the sister of Vádihamsámbuvâha (otherwise known as Ràmànuja Pillân and Appullâr). Totàràmbà's descent is also traceable from Kidàmbi Acchân, one of the 74 Apostles. It was in the fitness of things therefore that the most welcome alliance took place between Anantasûri and Totàràmbà. This illustrious couple lived happily at Tûppul[1], near Kànchi knowing nothing but service to God and God'smen. Of such parents of high lineage on both the father's and the mother's side was our author born at Tûppul[1], under the auspicious constellation of *Sravana* in the month of *Kanni* (Purattâsi) of the year Vibhava, 1191 of the Sàlivàhana era (September 1268 A.D.). Blest is that day even to-day for all for it is the last day of the annual festival of the Lord Srînivàsa, the Resident Deity on the Holy Hills of Tirupati. The observance and consum-

1. This is a suburb of Kâñchi (Conjeevaram), situated close to the shrine of Dîpaprakâsâ.

mation of many a vow and the conclusion of many a pilgrimage to the Holy Hills are well known, even unto this day, to every devout Hindu.

2. The event of this birth is sung in the following verse :—

भाद्रपदमासगतविष्णुविमलर्क्षे वेङ्कटमहीधृपतितीर्थदिनभूते ।
प्रादुरभवज्जगति दैत्यरिपुघण्टा हन्त कवितार्किकमृगेन्द्रगुरुमूर्त्या ॥[1]

3. Synchronously, before the birth of Vedânta Desika, there arose in the mind of the Lord of Tirupati a desire to re-establish in its pristine glory the Darsana of Sri Ràmànuja. The Lord therefore resolved upon His Bell-Angel incarnating in the world to ring Ràmànuja's fame. The Lord, to achieve this end, commanded Anantasûri in a dream to make a pilgrimage to His Shrine, adding that He has willed to bless him with a son. In wonderment,

1. On the concluding day of the holy festival of the Lord Venkatesa (the Lord of Tirupati), under the constellation of Sravana in the month of Kanni (September), up appeared unto the earth the Holy Bell of the Asura-enemy (Vishnu), in the person of the Preceptor—the Lion of Rhetoric and Logic.

Anantasûri wished to communicate his miraculous dream to his wife, but she surprised him with the news that she also had a similar dream of a young married woman appearing and commanding her to go to Tirupati. The Bell in the Tirupati Temple is said to have become invisible on the night of the above dream. The Archakas (officiant-priests) were charged with the theft of it, but Providence could not allow innocent men to be punished, for the Jiar (or the chief ascetic functionary) of the temple dreamt a dream in which the God revealed that the Bell's invisibility was by His own Will and commanded that no other bell should be substituted. Even to this day no bell is used during worship inside the Tirupati shrine. The blessed Author is therefore believed to be an incarnation of the Bell of the Holy Lord of Tirupati. He himself has given expression to this belief in the 14th slôka of the I Act of this Drama.

वित्रासिनी विबुधवैरिवरूथिनीनां पद्मासनेन परिचारविधौ प्रयुक्ता ।
उत्प्रेक्ष्यते बुधजनैरुपपत्तिभूम्ना घण्टा हरेः समजनिष्ट यदात्मनेति ॥[1]

1. For translation See page 16.

The efficacy of the Bell in the daily worship is well expressed by the following:—

1. घण्टानादविहीनाश्च तान्त्रिका नित्यनिष्फलाः ॥
2. आगमार्थं तु देवानां गमनार्थं तु रक्षसाम् ॥
3. भूताः प्रेताः पिशाचाश्च ह्यसुरा ब्रह्मराक्षसाः ।
 गच्छन्ति घण्टाघोषेण पलायनपराङ्मुखाः ॥

4. Rapturous was the joy of Sri Appullàr (Ràmànuja Pillan), the uncle of Sri Desika when he heard of this great miracle and he lost no time to see the fresh-born babe. Appropriately was the baby named Venkatanátha after Sri Venkatesa, as he was born on the marriage day of Sri Venkatesa of Tirupati and in due time were the sacramental ceremonies correctly conducted; the ceremony of the Sun-showing was celebrated on the third month, Moon-showing on the fourth month, food-showing on the fifth month, and food-feeding on the first anniversary day. On this

1. All Tantras (rites of worship), unaccompanied with the sound of the Holy Bell are ever inefficacious.

2. To invite the Devas and to drive away the Asuras (the bell is sounded).

3. Goblins, Spirits, Devils, Asuras and Brahma-Râkshasas, all turning their faces, run away at the sound of the Holy Bell.

holy day, our Author-Baby's ear-boring ceremony was duly solemnised and he was taken by his uncle Appullar on the same day to the temple of Lord Varadaràja, the Resident Deity at Kànchi where the baby had the first glimpse of his Eternal Lord here and hereafter. Lord Varadaràja was delighted in no small degree at the advent of the new Evangelist and in the fulness of His joy he blessed the baby through the Archaka that, even like unto Ramànuja, he shall become an invincible preacher of his Darsana.

5. In the third year, Venkatanatha's Tonsure ceremony was celebrated, and on the fifth year the alphabet was first taught him. One day the young Venkatanátha (also known as Tuppul Pillai) came with his uncle Sri Appullar to pay his respects to the then famous Pandit and sage Nadâdûr Ammál who was conducting a series of lectures on religion and philosophy, for the benefit of his disciples. When Desika appeared, Ammal instinctively dropped the lecture and his disciples feasted their eyes on Venkatanàtha and their ears were regaled at hearing his accounts. To

continue the lecture, Ammàl asked his disciples to remind him where he had broken off, but as all had equally been captivated at the boy's charming face, beaming with rare intelligence, they were helpless. Our little youth however came to their relief, speaking thus :—

"Master! was it not at this point that you stopped when I came?"

Nadàdur Ammàl's joy knew no bounds; he kissed the boy, lulled him on his lap, and blessed him in the same way as sage Pulastya blessed Paràsara with a heart filled with benediction thus :—

1. पुराणसंहिताकर्त्ता भवान्वत्स भविष्यति ।
देवतापारमार्थ्यं च यथावल्लेत्स्यते भवान् ॥

6. In course of time, the thread-wearing ceremony was celebrated on Venkatanàtha, who thereupon began the study of the secrets of the Vedas with all their Angas[2], the Ubhaya-

1. Oh child! Thou shalt be the author of Purânas and Samhitas and thou shalt know the truth about God as it is.

2. Auxiliary studies.

vedânta[1], the seven Tarkas[2], Mimâmsa and the other Sastras from his uncle Appullar, who had derived all that knowledge in his turn from Nadádur Ammál. This is thus described :—

[3] ज्योतिच्छन्दःशब्दशास्त्रप्रवीणः काव्ये श्रेणीरूपकालंकृतिज्ञः ।
मीमांसायाः ब्रह्मकर्मानुगायाः सृष्टा सूक्ष्मात्सर्वतन्त्रस्वतन्त्रः ॥

[4] सांख्ये योगे भाट्टतन्त्रे गुरुक्तौ शैवे जैने शंकरे भास्करे च ।
शास्त्रे बौद्धे यादवे गर्वितानां प्रत्याख्याता सर्वतन्त्रस्वतन्त्रः ॥

[5] भरद्वाजशाण्डिल्यहारीतमुख्यस्मृतिस्तोमसूक्ष्मार्थनिर्णीतिदक्षः ।
पुराणागमादिष्वसाधारणश्रीः सुतो भाति लोकेष्वनन्तार्यसूरेः ॥

1. Ubhaya—double. The Sri Vaishnava Scriptures are two-fold, the Vedas (Samskrit) and the Prabandhas (Dravidian = Tamil).

2. Logic.

3. The Master of all arts (Sri Desika) was an expert in the Sastras, Astronomy, Metrical science, Grammar; well knew Dramatic Composition, Rhetoric and many Kâvyas and also wrote works in the Brahma and Karma Mimâmsas.

4. The Master of all arts refuted all those puffed up with the study of Sânkhya, Yôga, Tantra (of Bhatta) the creed of Brihaspati, Pâsupata (Tantra), Jainism, the Philosophy of Sankara and Bhâskara, the doctrine of Buddha and the Philosophy of Yâdava.

5. The son of Anantasûri shines in this world with peerless glory in the research of the Purânas,

7. His Panchasamskâra[1] was performed by Sri Appullàr who also instructed him in Sri Bháshya and the other works of Sri Rámánuja as also the Tamil Prabandha of Aráyirappadi[2] of Tirukkurukhaippirán Pillán. Before his 20th year, our Author is chronicled as having mastered all the sciences and arts of the day. He says this of himself in verse 15, Act I of this Drama.

विंशत्यब्दे विश्रुतनानाविधविद्यः ।

8. Venkatanàtha now married a dame (named Tirumangayar) of a Vaidika family and entered the life of a Grihastha (householder) which he retained till the end of his days. Immensely delighted at his nephew's signs of becoming a Vedàntic victor, Sri Appullar, with a view to Ràmànuja Darsana spreading in the world, initiated Sri Desika into a very efficacious Mantra known as the Vainateya Mantra. A little time

the Vedas etc, being an expert in determining the subtle meanings of the Smrities aggregate of Bharadvâja, Sândilya and Hârita.

1. A Samskâra observed by Vaishnavas by which they get Vishnu's Marks of the Conch and Discus.

2. A commentary of Tiruvaimozhi.

after this, Sri Appullar cast off his mortal frame and attained Môksha.

9. Venkatanátha (Desika) the famed Bell-Incarnation of the Lord of Tirupati (whose beloved he was of course) now began to shine in all his greatness and really rang (as became the Bell) the glory of God—our Destiny, our Hope, our Soul's Joy, the End of all knowledge and of all Bliss the Fountain.

10. From far and near, men resorted to Desika's holy abode to learn from him the highest knowledge or, putting their own knowledge to test by comparison, they gave in and joined the ranks of his disciples.

11. A desire to perform a holy pilgrimage now took possession of our Author and so he set out for Tiruvahindrapuram (3 miles from Cuddalore New Town) to the temple of Sri Dêvanáyaka, alighting *en route* at Madurántakam where he paid homage to the Resident Deity, Sri Ráma. Arriving at Tiruvahindrapuram, our Author bathed in the Garuda river and worshipped the Lord Dêvanayaka; then he went to the top of the Aûshadhadri Hill close by and there, under a

Peepul tree, he chanted his Vainatêya Mantra, when, Lo ! Vainatêya (Garuda) appeared unto him and, pleased highly with his deep devotion, Garuda blessed and taught him a very powerful Mantra known as the Hayagríva Mantra by chanting which, Hayagríva, the Deity of all Arts and Sciences, visualised himself to Desika. Highly gratified at the great perseverance and readiness of our author, Hayagrîva resolved to bless him richly and so gave him a kind of nectar and told him that henceforth he shall have full power for promulgating the Vaishnava faith and spreading Ramànuja's glory.

12. It stands to reason that our author, through the influence of Lord Hayagrîva, the Omnipotent, the Omniscient and the High, attained extraordinary knowledge by such means, inasmuchas by virtue of penance[1] Vêda-Vyàsa

1. cf. Mahâbhârata, Âdiparva, Adhyaya I, Slokas 39 to 41.

पुण्ये हिमवतः पादे मेध्ये गिरिगुहालये ।
विशोध्य देहं धर्मात्मा दर्भसंस्तरमाश्रितः ॥
शुचिः स नियमो व्यासः शान्तात्मा तपसि स्थितः ।
भारतस्येतिहासस्य धर्मेणावीक्ष्य तां गतिम् ॥
प्रविश्य योगं ज्ञानेन सोऽपश्यत्सर्वमन्ततः ॥

and by the simple grace[1] of Brahma, Valmiki attained the knowledge which eventuated in the birth of the immortal epics, Mahábhárata and Sri Ràmayana. (All such instances in all religions may be remembered here—for instance, the Koran falling from Heaven). It was during our author's stay here that as a tribute to Hayagrîva for His boon, he composed "Hayagrîva Stôtra[2]"; "Garuda Panchâsat[3]" on Garuda, "Achyutasataka[4]" purely in Prákrit dialect on Devanâyaka, "Devanâyaka Panchâsat[5]," "Mummanikkôvai[6]," "Navaratnamâlai[7]," "Unjalpâttu[8]."

1. cf. Sri Râmâyana, Bâlakânda. Sarga II, verses 22 to 37 and particularly verse 31.

श्लोक एव त्वया बद्धो नात्र कार्या विचारणा ।
मच्छन्दादेव ते ब्रह्मन्प्रवृत्तेयं सरस्वती ॥

2. Praises on the Horse-faced form of Vishnu.

3. 50 stanzas praising Garuda.

4. 100 ,, ,, the Resident Deity of Tiruvahindirapuram.

5. 50 ,, ,, ,,

6. A poem praising the Lord in 3 metres.

7. ,, ,, ,, 9 ,,

8. ,, ,, Lord's Swinging festival.

"Pandupâttu[1]," "Kazharpâttu[2]," "Ammanai-pâttu[3]," "Esalpâttu[4]," were also composed here by our author.

13. The followers of the 18 religions were conquered by our author in oral debate and then it was he made his monumental work "Paramata-Bhanga" (the overthrow of alien religions). It was also here that "Raghuviragadya" in honor of Sri Ráma was composed.

14. Many learned men from different parts of the country, admiring Sri Desika's superb intellect, subtle logic, quick and masterly disposal of opposite creeds, remarkable poetic genius, received their lessons in Vedánta from our reputed author and christened him "Kavitárkikasimha" (the Lion of Logic and Poetry) a happy and rare combination. Desika was also *Sarvatantrasvatantra* (*i.e.* Master of all arts), but a stone mason challenged him to construct a well to prove his claim. Sri

1. A poem praising the Lord's Ball-play
2. ,, ,, Sri's play at கழற்சிகாழ்.
3. ,, ,, ,, ,, அம்மானை.
4. ,, ,, Lord's and Sri's jest-talk.

Desika took up the gauntlet and built with his own hands a pretty well for the use of Lord Hayagrîva by means of the broken and irregular stones handed by the mason, while the well constructed by the mason with the unbroken and regular stones handed him by our author proved ill-built. Even to this day, the well could be seen at Tiruvahindrapuram.

15. Taking leave of the Lord Devanâyaka, our author retraced his steps to Kànchi staying a few days at Tirukkoilur, *enroute*, to worship the resident deity there, Dêhalîsa, in whose praise he composed "Dêhalîsa stôtra." At Kànchi he spent some years, composing here seven important treatises such as "Varadaràja Panchasat," and seven more works on other occasions. It was here that Pundarîkaksha, the son-in-law of Sri Appullar, gave our author the holy image of Hayagrîva, worshipped by a long line of Acharyas down from Ràmānuja.

16. Sri Desika, after this respite, started on a tour of pilgrimage to the North. He visited Tirupati and composed the famous "Dayasataka" (100 stanzas invoking the Lord's Mercy).

17. Sri Desika next visited Brindavana, Mathura, Ayôdhya, Kāsi, Naimisāranya, Badarikāsrama, Sālagrāma, Dvaraka, all holy places in the north; on the return journey, he paid his respects to the Resident Deities at Sri Purushôttama (Jagannatha), Sri Kurma, Ahôbila, Tirupati, Tiruvellore, whence he proceeded to Sri Perumbudûr where he fell prostrate at the feet of the immortal Lord Rāmānuja, chanting his praises thus:—

1. अनपायविष्णुपदसंश्रयं भजे कलया कयापि कलयाप्यनुज्झितम् ।
अकलंकयोगमजडाशयोदयं यतिराजचन्द्रमुपरागदूरगम् ॥
2. जयति सकलविद्यावाहिनी जन्मशैलो
जनिपथपरिवृत्तिश्रान्तविश्रान्तिशाखी ।
निखिलकुमतिमायाशर्वरी बालसूर्यो
निगमजलधिवेलापूर्णचन्द्रो यतीन्द्रः ॥

18. He also visited Tiruvellikkeni, Tiruk-

1. Bow I, to the Moon-Yatiraja, the resorter of eternal Vishnupada (*a*),—the Moon not bereft of any Kalâ even partially (*b*), but free from the usual stain-contact,—the Moon that originated not from a *Jadasaya* (*c*) the Moon that is immune from the influence of the Eclipse. (*a*) Sky and Vishnu's feet. (*b*) Beam and Art. (*c*) Ocean and dull-headed.

2. For translation See verse 41, page 116.

kadalmalai (the Seven Pagodas) and Tirunirmalai, returned to Kānchi and resumed his teachings on the Ubhaya Vedānta.

19. About this time, an Advaiti Sanyasin challenged our Desika for an oral contest, but our Simha vanquished him easily. As a sorcerer, however, the Advatin plied his art against Desika. He dived into a tank and drinking its water, caused our Author's belly to swell to bursting, but being a *Sarvatantrasvatantra* Desika knew the antidote to the trick and caused the water to spit out of a tree close by. The Advaitin who was witnessing all this fell at the feet of the Victor and apologised.

20. When returning from Tirupati, our Desika met an old friend of his, the famous Vidyāranya on the banks of the Tungabhadra. Bukkarāya, a king of Vijayanagar in 1335 A. D. was long on the look-out for a holy man who would exorcise an evil spirit of which his daughter was obsessed. Vidyaranya's prayer also notwithstanding, Desika made quite light of the offer and said :—

[1] 'निस्पृहस्य नृपस्तृणम्'

21. Sri Desika had a supreme scorn for worldly greatness. In answer to another cordial invitation of Vidyaranya, to go to his king with promise of great rewards, our author wrote in reply :—

[2] सिलं किमनलं भवेदनलमौदरं बाधितुं
पयः प्रसृतिपूरकं किमु न धारकं मारसम् ।
अयत्नमलमञ्जकं पथि पटच्चरं कच्चरं
भजन्ति विबुधा मुधा ह्यहह कुक्षितः कुक्षितः ॥

Disappointed at this retort, Vidyaranya renewed his invitation after sometime which met with the same fate by a further reply as follows :—

[3] क्षोणीकोणशतांशपालनकलादुर्वारगर्वानल-
क्षुभ्यत्क्षुद्रनरेन्द्रचाटुरचनाधन्यान्न मन्यामहे ।

1. To a desireless person, a king is but a straw.

2. Shall not the grains found in the harvest-field appease the fire of appetite? Shall not the handful of water from a tank suffice to keep life up? Shall not the tattered under-cloth found without any effort on the high-ways be useful? Vain, alas! Wise men resort to kings just for the sake of the span-spaced stomach.

3. We consider it not fortunate to flatter paltry rulers of men, conceited merely with the fiery unfettered

देवं सेवितुमेव निश्चिनुमहे योऽसौ दयालुः पुरा
धानामुष्टिमुचे कुचेलमुनये दत्तेस्म वित्तेशताम् ॥

Vidyaranya would not let matters drop. He renewed his request this time by offering to bring the king of Vijayanagar to a place ten miles distant from the capital, where he beseeched our author to stop. To this, Sri Desika sent his famous reply :—

[1] नास्ति पित्रार्जितं किञ्चिन्न मया किञ्चिदार्जितम्।
अस्ति मे हस्तिशैलाग्रे वस्तु पैतामहं धनम् ॥

Immensely pleased at this unshakable scorn for wealth, Vidyâranya ever remained our author's staunch admirer. Our author always led a life of *Unchavritti* (alms-taking). His scorn for wealth is also exemplified by another incident.

pride, arising from the authority over a microscopical moiety of the world's corner. To serve that Supreme Lord alone, we have made up our minds,—the Lord, who formerly transformed the sage Kuchêla, who presented a dole-full of rice (அவல்), into the Lord of the Riches.

1. Father's earnings I have none ; my own earnings I have none ; Grand-father's wealth (Lord Varada worshipped by Brahmâ) alone I own, on the summit of Hastigiri (Kânchi).

One day Sri Desika's wife brought to his notice that in the doles he had collected, a gold coin was found. Our author took a stick and pushed it away, as if it were a loathsome worm.

22. About this time, a trouble arose in Srîrangam. A number of Advaiti Pandits descended from the north of India and challenged the Vaishnavas that unless they (Vaishnavas) conquered them (the Advaitins) in controversy, they should embrace their faith. The Vaishnavas at Srirangam were in a puzzle as to whom to choose as a suitable Refutant and they could think of none other than our Desika. They accordingly wrote to him at Kanchi as follows :—

[1] श्रीमच्छ्रीरङ्गनाथस्य विष्वक्सेनस्य शासनम् ।
तद्भक्तभक्तभक्तानां शिरोभूषणतां गतम् ॥

23. Accepting this invitation, Sri Desika came all the way from Kañchi, paying his worship to Lord Uttamar, bathing in the river

1. This is the mandate of the Archangel Vishvaksêna of the all-blessed Sri Ranganâtha and it shall be an ornament to the crest of His devotee's servant's devotee.

(the Coleroon) and lifted his hands in worship to the shrine of Srirangam from the other side of the river. The Vaishnavas of Srirangam received him on the northern bank of the Coleroon and escorted him by the northern gate of the big shrine into Lord Ranganatha's temple. He was led to the several shrines of the Acharyas and the Alvars, in the order, as is customary with all visiting devotees. Entering and rounding the inner *Prâkâra* (enclosure) and prostrating the Pranavakara Vêda Sringa Vimana (the top of the *sanctum sanctorum*) Sri Desika paid his obeisance to Lord Ranganatha, chanting his famous "Bhagavaddhyânasôpana" (making the mind dwell on the Lord's Form from toe to top). No sooner did Sri Desika take his seat with his disciples on the Mantapam, than an Advaiti opponent came to the place and expressed his wonder saying :—

कीर्त्तिर्महति आकारो ह्रस्वः ।

"Great is the fame but small is the frame (Akâra or the vowel आ)"—

Taking this as the challenge, our author retorted that the vowel आ cannot be short and the

controversy between the two faiths thus begun raged for several days with the result that the Advaitins were defeated in the end. A full report of the controversy was taken down by Desika's disciples which he shaped into a book called Satadûshani. Lord Ranganatha, now highly pleased with our author's consolidation of the Râmânuja Siddhanta, conferred on him the title of Vêdantacharya. So jointly he became Vedanta-Desika, a name by which he is popularly and very widely known—

श्रीरङ्गराजदिव्याज्ञालब्धवेदान्ताचार्यपदः ।

("having got the title of Vedantacharya by the divine command of Sri Ranganatha".) Lord Ranganatha's Illustrious spouse (Ranganayaki) is said to have conferred the title of *Sarvatantra-svatantra* (already mentioned). The vanquished Pandits argued with Vêdanta Desika that inasmuch as he and not the other Vaishnavas defeated them, the holy Tirtham (sacred water) should be offered to them next to our author. But our author is more than a match for them in the ways of the world as in the ways of religion. He ranged all the Vaishnava Savants

and had them first served with the Tirtha and he followed them. Of course the opponents came next to him for the honor, as they wished. The Advaitins thenceforth became his disciples and returning to their homes, they promulgated the teachings of Vedanta Desika round the regions of Kasi and Kashmira.

24. Vêdanta Desika now resolved to spend the rest of his days at Srirangam, discoursing on Vedanta to all worthy hearers.

[1] वादिद्विपारिशरोभङ्गपञ्चाननपराक्रमः ।
श्रीमद्वेङ्कटनाथार्यो वेदान्तगुरुरेधते ॥

No less than 30 times did he teach Sri Bhashya alone—

'त्रिंशद्वारं श्रावितशारीरकभाष्यः'

During his stay in Srirangam he is credited with writing 25 works in Samskrit and Tamil.

25. In the 13th century, Srirangam was ruled by the Pandyas and the spire of the *sanctum sanctorum* was gold-plated by Jata-

1. Sri Venkatanatha, (Sri Vedanta Desika) the Lion to break the head of the Elephant-Arguers, prospers.

varma Sundara Pandya, who ruled from 1251 to 1261 A. D. Malik Kafir, General of Allauddin, the Emperor of Delhi, captured Madura in 1310 A. D. During their predatory incursions, the Mahammadans entered Srirangam and mercilessly massacred every one they met. The famous Sudarśana Bhattarya, the author of Sruta-Prakasika[1], was one of those who were killed. Before his death, he consigned the care of his works written on Cadjan (palm leaves) and his two sons to our author. Desika and the two children with the gloss lay hid amidst corpses heaped all about the fated place. After the vandals disappeared, Desika hastened with the children to Mysore country (Tirunarayanapuram) where he lived some years. It was here he composed his Abhitistava—a work of deep devotion addressed to the Deity of Srirangam to spare the country and the Srirangam shrine in particular from the hands of the Mahammadans.

26. Sage Vidyaranya rehabilitated the declining kingdom of Vijayanagara in 1335 A.D. and

1. The great gloss on the Bhâshya of Râmânuja (Brahma-Sûtras).

the Vijayanagara troops completely overthrew the Mahammadan dynasty at Madura. Southern India was thus again free from Moslem molestation for another two centuries.

Our author was enquiring about the welfare of Srirangam and his joy knew no bounds when he heard that it was after all delivered from the ruthless hands of the Muhammadans. He hastened to the Holy Land and the *Utsava-Image*[1] which had all this time, owing to the depradations and the plunder of the Mahammadans, been conveyed elsewhere and which, after receiving worship in several temples in South India, had been taken to Tirupati and thence to Gingi by Gôpannarya, the Governor of the place under the Vijayanagara sovereigns, was now brought back and re-installed at Srirangam with all *eclat*, to which our author was personally a witness. This event is commemorated by Sri Desika in the following two verses which are inscribed on a wall inside the Srirangam temple and which could even this day be seen[2].

1. Image intended for taking out in processions.

2. On the Eastern side of the wall of the 2nd Prakara next to the *sanctum sanctorum*.

[1] आनीयानीलशृङ्गद्युतिरचितजगद्रञ्जनाद्रञ्जनाद्रे-
श्चेञ्च्यामाराध्य कञ्चित्समयमथ निहत्योद्धनुष्कांस्तुलुष्कान् ।
लक्ष्मीभूम्यामुभाभ्यां सह निजनगरे स्थापयन्रङ्गनाथं
सम्यग्वर्यो सपर्यो पुनरकृत यशोदर्पणो गोप्पणार्यः ॥

[2] विश्वेशं रङ्गराजं वृषभगिरितटाद्गोप्पणक्षोणिदेवो
नीत्वा स्वां राजधानीं निजबलनिहतोत्सिक्तौलुष्कसैन्यः ।
कृत्वा श्रीरङ्गभूमिं कृतयुगसहितां तं च लक्ष्मामहीभ्यां
संस्थाप्यास्थां सरोजोद्भव इव कुरुते साधुचर्यां सपर्याम् ॥

27. Once a big controversy arose between Vidyaranya and the Madhva Preceptor—

1. Gopannarya, the Fame-mirror, brought back Ranganatha from the Anjana (Tirupati) Hills, which delights the world with the charm of the blue mountain-summits, worshipped Him for sometime in the fortress of Gingee, after overthrowing the armed musalmans, installed Him with His Spouses Lakshmi and Bhu in His own city, and again arranged for His best worship.

2. Governor Gopannarya, took Sri Ranganâtha, the Lord of the Kosmos from the Tirupati Hills to his own capital after the overthrow of the Mahammadan army by his strength, re-installed Him with Lakshmi and Bhu in Srirangam, made holy, as it was in the Krita-age and performed like Brahma the worship ordained by the pious.

Akshôbhyamuni. Our author was invited to be the umpire but he declined to go personally. The two antagonists (the former an Advaitin and the latter a Dvaitin) submitted their points of dissension to Desika in writing. The Advaitins maintain that our author expressed his opinion in favor of Vidyaranya on the authority of the following verse :—

अक्षोभ्यं क्षोभयामास विद्यारण्यो महामुनिः ।

"The great sage Vidyaranya defeated Akshobhya."

While the Madhvas maintain on the authority of the following verse that the decision was in favor of Akshôbhyamuni :—

[1] असिना तत्त्वमसिना परजीवप्रभेदिना ।
विद्यारण्यमहारण्यमक्षोभ्यमुनिरच्छिनत् ॥

Our author had the occasion to refer his Satadûshani to Vidyaranya for criticism but the latter could find no fault except an aspirate over too much. It was then Sri Desika is said to have written a treatise called—"Chakara-samarthana"

1. Sage Akshobya cut asunder the great forest of Vidyaranya by the sword—the sword of "*Tatvamasi*" that well set forth to the world the difference between God and Soul.

28. Again another Pandit hailed from the north and showed our author Krishnamisra's Philosophical Drama "Prabôdha-Chandrôdaya" (the rising of the Moon of Intellect) which, according to the followers of Sankara, dispels the darkness of ignorance and effects salvation. On reading this work, Sri Desika wrote—"Sankalpa Sûryôdaya" in ten acts (the Drama for which this life-sketch is prefixed) meaning "the Dawn of the Divine Will or Grace," which, according to the followers of Ramanuja dispels the darkness of Samsara.

29. Our author, it was said, had a great esteem for Kalidasa whom he called *Kavisarva-bhauma* (the prince of poets). Desika composed the "Hamsasandêsa" one of the melodious poems in Samskrit on the analogy of Kalidasa's Mêghasandesa. "Yadavabhyudaya" is another of our author's works written as a rejoinder to Poet Dindima's "Raghavabhyudaya." His "Tatva-muktâkalâpa" with his own commentary on the same, "Sarvartha-siddhi" is a poetical treatise on philosophical and religious themes. His famous work "Adhikaranasâravali" is a compendium of Srî Bhashya. Nainacharya, Sri Desika's son

wrote an excellent commentary on this work. The Stôtras (or praises to God, etc) of Vedanta Desika are the specimens in themselves of superior literature and enshrine superb ideas. Vast again are his prose writings. "Sarvarthasiddhi," alluded to already and "Nyayaparisuddhi," the "Nyayasiddhanjana," the "Tatvâtîka," the "Tatparya chandrika," the "Sesvara-Mimamsa," the "Mimamsa-Paduka" and "Nikshêparaksha," are some of them. The Rahasya-Traya-Sara is one of our author's best treatises, written chiefly for the sake of those to whom the study of the Vedas is prohibited. It contains 32 chapters and each chapter begins and ends with Samskrit and Tamil verses which sum up the matter contained in the same. The subject matter of Tiruvaymozhi[1] was epitomised by Desika into 100 stanzas called the "Dramidôpanishatsara". Doddayacharya of *Sozha-simhapura* (sholingar) who wrote Chandamaruta, a commentary on Satadûshani wrote also a biography of our author named Vaibhava-Prakasika and its full commentary in tamil has been written by

1. The Tamil Prabandhas, of which this is St. Sathagopa's *Facile Princeps*.

Mahâryadasa. Our author's devotion to Sri Ramanuja is beyond description. He wrote "Yatirajasaptati," an exemplary work on Ramanuja, his great ideal Pontiff of the Vaishnavic Visishtadvaitic Faith.

30. Sri Vedanta Desika was not only a prolific writer, but a genius in *inpromptu* works. The "Paduka-sahasra" a work in thousand verses, all with reference to a single theme, viz the Holy Sandals of the Lord, was for example composed in three hours when his title of *Kavitârkikasimha* was questioned by other Pandits, one of whom was able to compose but 500 slokas called "Padakamalasahasra" in praise of the holy feet of the Lord, taking a whole night for it. The unique personality of Desika was evident in his being a personification of gentleness and modesty, meekness and humility. Only two instances out of many to prove this may be mentioned in this brief sketch. When the unfinished "Padakamalasahasra" was not even read in the next morning before Lord Ranganatha (which is the usual procedure), our author, whose "Padukasahasra" was read and applauded by the scholars assembled, very

modestly referred to his wagerer's production, instead of gloating on his own glory, as follows:—

[1] सूते सूकरयुवती सुतशतमल्पन्तदुर्भगं झटिति ।
करिणी चिराय सूते सकलमहीपाललालितं कलभम् ॥

Again to test Desika's humility he was invited by a Vaishnava gentleman to his house. He hung some slippers over the doorway. Desika came and discovering that this was intended to humiliate him, when he must pass beneath the slippers, he clasped them and placed them on his head, exclaiming:—

[2] कर्मावलम्बकाः केचित्केचिदज्ञानावलम्बकाः ।
वयं तु हरिदासानां पादरक्षावलम्बकाः ॥

31. Sri Desika had now stayed long at Srirangam and so a longing to visit some of the Holy Shrines, in the Pandya, Chera, and Chôla kingdoms, seized him. He therefore started on a tour worshipping *enroute* the Resident Deities

1. In a trice doth a she-pig bring forth a hundred of its young ones, extremely wretched, but after a long time only doth a she-elephant produce a baby-elephant, esteem-worthy of all kings.

2. Some lean on duties(Karma); others on wisdom, but we lean on the shoes of God's lieges.

at Srivilliputhûr, Tirunagari, Tiruvellarai, Tiruk-kudandai, Sri Mushnam etc. and returned again to Kanchi to have a sight again of his most beloved Lord Varadaraja. Here he was expounding the Ubhaya Vedanta to his numerous audiences, when a snake-charmer appeared on the scene and challengeed his title to *Sarvatantrasvatantra*. Though unwilling at first to deal with a man of this description, his disciples would have him do some miracle. In every religion we have had men who would not be convinced unless they saw miracles done by their Saviours. So Desika stooped to them and drawing seven lines he asked the snake charmer to draw forth his venomous reptiles. These were let out but none of them dare cross the lines, when, enraged, the charmer let out his most powerful cobra Sankhapala, which, crossing all the seven lines and hissing, made for Dêsika. But our Desika, as is already known, was Master of the Garuda-Mantra, antidote meet to the race of the cobras, and as soon as he uttered the same, Garuda (the Brahman Kite) suddenly came and, swooping down, made away with the cobra.

32. From Kanchi, next Dêsika proceeded to Tirupati, worshipped once again Lord Srinivasa and finally returned to Srirangam to spend the rest of his days in quiet contemplation, retiring from all religious wranglings, exclaiming :—

निर्विघ्नं यतिसार्वभौमवचसामाद्यत्तिभिर्यौवनं
निर्धूतेतरपारतन्त्र्यनरिया नीताः सुखं वासराः ।
अङ्गीकृत्य सतां प्रसत्तिमसतां गर्वोऽपि निर्वापितः
शेषायुष्यपि शेषिदंपतिदयादीक्षामुदीक्षामहे ॥

33. Desika had vowed himself, as already said, to lead a life of absolute poverty. A bachelor who was collecting money for his marriage was directed to apply to Dêsika for help. This was a mischief devised by his adversaries to test Desika. Our author, however, was keen enough to perceive the intended hoax

1. By many repetitions of the study of the works of the king of Ascetics, (Râmânuja), passed we our young age. Many are the days that we spent in happiness, ever hating the bane of service under men. Acting on the tradition of the virtuous, have we humbled the conceit of the vicious. For the rest of life, we only look forward to the vow of realising the fruition of the grace of the Perpetual Divine Couple.

to be played upon him. Seizing the occasion, he composed his Srî-Stuti before Srî-Ranganâyaki (Lakshmi). She (Srî), being the goddess of wealth, caused immense riches to pour before the bachelor so that he might please himself by the load!

34. The author of our Sankalpa-Sûryôdaya was master of no less than 126 works. He sojourned, it is chronicled, 102 years on earth. God sends His Messengers and withdraws them, according to His own inscrutable Will. Dêsika was sent as a Saviour to men. The work he had been designed to accomplish was now done. So then, on a certain day, Srî Ranganâyaki, whom he had come to visit, spoke through the Archaka thus :—"Thou hast now fulfilled thy mission on earth; much pleased we are that Sri Ramânuja's Siddhanta has now been planted firmly in the land. Consecrated is thy flawless and perfect life and time enough hast thou been in the world of men, as we willed. So then, now hie hence to our Eternal World of bliss"—The disciples of Dêsika, on hearing this news, were disconsolate with grief owing to the threatened

separation. In vain they wailed profusely and aloud and besought Ranganâyaki thus :—"Thou hast resolved to recall from our midst Dêsika but he is our very life! Dêsika going, our breath goes ! "—To this, She deigned to say !—" Sons, give up your despair, for now is ready, a beautiful and perfect image of our beloved son Vedânta Dêsika. When ye will see him no more bodily, ye will establish his sacred image in the precincts of My Temple in the very place where he has been promulgating the Râmânuja *Darsana* to ye all "—

35. Letting alone traditions, our author, judged by the merit of his many works, is sure to be regarded by any unbiassed critic, as one of the greatest literary luminaries. He knew what to say and how to say. Strange in those days of religious fanaticism, our author combined in himself the highest tolerance with the courage of his convictions. His one wish was that there should be no division and schism within the faithful camp of Râmânuja. In melodies heart-stirring, he vented this wish of his thus :—

[1] आपादचूडमनपायिनि दर्शनेऽस्मिन्नाशासनीयमपरं न विपक्षहेतोः ।
आपादशान्तिमधुरान्पुनरस्मदीयानन्योन्यवैरजनने विजहात्वसूया ॥

36. How much we feel within our heart of hearts that this wish were piously acted up to by all the followers of Râmânuja ! If not, we then in no way differ from the religious fanatics all over the world. But if we might pride ourselves on union and unanimity, we should cry and appeal to all Factionists, to Sri Desika's noble methods for composition. The true lover of our Achârya Sri Desika, however, can do no better homage to him than follow faithfully and literally his high example of tolerance, not to speak of the legion of other Spiritual virtues which he exemplified in his blessed *Avatâra*.

37. Those who fain would dive deep into fuller details of Sri Desika's life and career would do well to read the fuller biographies, the

1. To this (Sri Ramanuja's) system, which is flawless from its very beginning to its end, nothing more is the desideratum of us all, on account of thinkers of rival schools, than to wish that (mutual) envy, which causes ill-feelings amongst ourselves, should leave all the followers of Sri Râmânuja, who, to all appearance only, profess friendship and harmony.

"Saptaratnamâlika," "Vaibhavaprakâsika" etc but those desirous of getting but a brief glimpse of his life and life-work might remain content with the short sketch here limned. True admirers of Sri Desika have only to realise what a simple life of boundless *Bhakti* (Love to God) and of burning love for Achârya (Spiritual Teacher) and of profound *Vairâgya* Sri Desika led, by picturing in their minds' eye the full import of this one verse, composed by him at the closing years of his life—a verse but one out of a myriad such :—

स्वापोद्बोधव्यतिकरनिभे भोगमोक्षान्तराले
कालं कञ्चिज्जगति विधिना केनचित्स्थाप्यमानाः ।
तत्त्वोपायप्रभृतिविषये स्वामिदत्तां स्वनिष्ठां
शेषां कृत्वा शिरसि कृतिनः शेषमायुर्नयन्ति ॥

The Lord of Poets and Logicians alike,
embodiment of virtues all,
To Sri Venkatesa, my Vedantic Master, homage ! !

1. The blest souls, for a while longer kept by Providence in this world in a state that interludes between Bhôga and Môksha, like the medium state between sleep and wakefulness, pass the rest of their lives, laying on their heads in reverence the ordinance of the Lord-God, such as Tatva, Upaya and the like.

Dramatis Personæ.

Sûtradhâra	Stage Manager
Natî	Chief Actress.

Vivêka (Wisdom)	King.
Sumati (Good Sense)	Queen (Wife of Vivêka.)
Vyavasâya (Application)	Senâpati (General.)
Siddhânta	Guru (Preceptor.)
Vâda	Sishya (Disciple)
Tarka (Logic)	Charioteer.
Samskâra (Refinement)	Sculptor.
Nârada and Tumburu	Divine Bards.
Drishta-Pratyaya	Messenger.
Purusha (Jiva)	Lord of Buddhi.
Sraddhâ (Zeal)	Queen's companions.
Vichâranâ (Enquiry)	
Chêti	Maid Servant
Sankalpa (Divine Will.)	King's collaborators.
Vishnu-Bhakti (Devotion to Lord Vishnu)	

Mahâmôha (Grand Illusion)	Rival king.
Durmati (Evil Sense)	do. Queen.
Kâma (Cupid)	General.
Rati (Goddess of Love)	Wife of Kâma.
Vasanta (Spring)	Friends of Kâma and Commanders of Mahâmôha.
Râga (Attachment)	
Dvesha (Hate)	
Krôdha (Anger)	
Lôbha (Greed)	
Dambha (Vanity)	
Darpa (Pride)	
Trishnâ (Covetousness)	Wife of Lôbha
Kuhanâ (Fraud)	Wife of Dambha.
Asuyâ (Envy)	Wife of Darpa.
Stambha (Confusion)	Sentinel.
Samvriti-satya	Messenger.
Pratihâri	Door keeper
Abhinivesa (Enthusiasm)	King's accomplices
Durvasanâ (Evil propensity)	

ÔM=(A-U-M)

श्रीमते रामानुजाय नमः

Bow to Blessed Râmânuja

SANKALPA-SÛRYÔDAYA

OR

The Dawn of the Divine Will.

ACT I.

1. May Nârâyana, the Lord of Sri serve me to overcome (overcross) all contretemps.[1]—Nârâyana who is envisaged when devotion-steeped dawn breaketh,—Nârâyana whose Will-Sunrise dispelleth the darkness of worldly wanderings of all Jîvas[2] at the termination of Prârabdha-karma,[3]—Nârâyana whose super-excellence is

1. Conception, Birth, Dotage, Death, etc., also meaning impediments in the way of completing this work.
2. Embodied Souls. The word Jîva or Jîv-âtman wherever used in this book means embodied Âtman (soul.)
3. That part of Karma, which has begun to fructify.

ever typified by His Truth[1]-(indicating) Weapons[2] and Adornments.[3]

2. May Padmâ's[4] Spouse, of Compassion, the Milky Sea, be with us to compass our success,—Spouse—the Target,[5] right-hit by the Soul-shaft, from Pranava[6]-bow well shot by those holy[7] ones whose fixed thoughts are, by *sruti*[8]-*proved*

1. The Tatvâs, viz, the Twenty-six categories. According to the Sâñkhya-Vedântins, the 26 categories are:—

Fire, Air, Ether, Earth, Water (the elements)	5
Their respective rudiments or Tanmâtrâs	5
2 Eyes, 2 Ears, 2 Noses, Tongue, Skin, Brain and Rectum	10
Nature (Prakriti), Mahat, Ahamkâra, Mind Soul and God	6
	26

2. The Holy Discus etc.
3. The Holy Kaustubha etc.

See Astra-bhûshaṇâdhyâya in the Vishṇu-Purâṇa

4. Srî or Lakshmî—the wife of Vishṇu.
5. cf. प्रणवो धनुः शरोह्यात्मा ब्रह्मतल्लक्ष्यमुच्यते ।
 अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत् ॥
6. The Holy Mantra ओं (Aum)
7. Also means "The Strong."
8. Means the Vedas (the Hindu Scriptures or Revelations.)

Graces[1] (Divine), lured,—(Spouse) in whose bosom-mid, flasheth full the *Kaustubha*[2]-*Soul*.

Prologue ends.

ENTER SUTRADHARA.[3]

Sutradhara.—Esteemed Gentry! I am bid by this august assembly composed of saintly men like yourselves, who, in order to witness festivals, have trod far and wide over several holy places like Srîrangam, Tirupati, Kânchîpura, Tiru-Nârâyana-pura, Purûshôttama and Pânduranga where our (Sarvesvara)[4], the Blessed Lord[5]

1. With reference to the strong man, it means, Bow-string drawn to the ear.
2. The gem obtained at the churning of the ocean and worn by Vishnu on his breast. (See n. 3, p. 2.)

General Notes:—The first benedictory verse is intended to succinctly set forth the great efficacy of Bhakti (love to God), and the second, that of Prapatti (Surrender to God.)

3. Stage-manager.
4. All-Lord *i. e.*, Universal God.
5. Bhagavân. (See this word explained in J. R. A. S. by A. G. Âchârya.)

is installed,—the Lord before whose lotus-feet the gem-set diadems of myriads of Dêvas and Asuras form, as it were, so many waving lights,—the Lord whose vow always is to protect all who seek refuge of Him, whose duties are right-well done, with lotus-born Lakshmî co-operate,—Who, like the cloud (rain), quencheth the wild-fire of mundane misery. The dust of the different places of the earth hath been holy-made by the dust of your holy steps. Ye have chanced to visit, and sojourn in, this Isle of Srîrangam, begirt by *Kâvêri*[1],—your steps, bent hither by longings to witness festivals. Bid by ye, who in saintliness match with Ananta,[2] Garuda,[3] Vishvaksêna,[4]—bid by ye, the universally worship-worthy,—(by ye) exempt of the least trace of sin,—(by ye) whose character is in tune with high birth

1. मरुद्धा the wind-increased *i.e.*, gaining freshes by the blowing of the South-West winds.
2. The serpent-couch on which the Almighty reposes.
3. The principal bird-vehicle of Vishṇu.
4. The Archangel and First-in-command of Vishnu.

and learning,—(by ye) who fall foul, as doth the mad elephant on plantain-plants, on opponents heretical and agnostic, whirling in the vortex of perpetual illusion,—(bid by ye) who are the ornaments of the vast world,—(by ye), who are master-teachers of the mysteries of the Upanishads,—(by ye) the versed in the Circle of Sciences, by such worshipful Arya-worthies then (I am bid.) Bidden what?

3. This:—That I should entertain this august gathering with a troupe of actors who enact the parts of diverse human attributes, such as Wisdom, etc., which removeth the lust of men for weltering in Samsára,[1] by enacting a Drama in which the superb *ninth emotion*,[2]—Peace,—findeth

1. The tendency to be always wordly without any thought of spirituality.

2. Hindu Dramatists recognise ordinarily eight emotions:— शृङ्गारहास्यकरुणारौद्रवीरभयानकाः ।
बीभत्साद्भुतसंज्ञौ चेत्यष्टौ नाट्ये रसाः स्मृताः ॥
—while others recognise शान्तिरस as the ninth emotion.

a prominent place like other emotions, such as Heroism, etc., which captivate the minds of men, bent on Dharma,[1] Artha[2] and Kâma.[3]

The mandate of this learned gathering is now accepted by me, with the wager,[4] (that I shall forfeit these titles),—me known as Vaikuntha Vinôdin,[5] the son of that Master Dramatist Santôshapâla,[6] the disciple of Sanmârgavardhana,[7] the founder of the Histrionic Art and Lion to the actor-elephants of the opposite creed. And now this House, crowded with the *elite* of the place,

1. Duty or Works.
2. Goods or Riches.
3. Enjoyments.

These three and salvation (Môksha) are the recognised 4 ends and aims of life (purushârthas). Peace is required for Môksha.

4. The wager is the relinquishment of the claim for all the good qualities for the manager, if the particular Drama bidden be not enacted to the satisfaction of the said audience.
5. Lit., Entertainer of the residents of Vaikuṇṭha, the abode of Śrî Nârâyaṇa.
6. Lit., The enhancer of happiness.
7. Lit., The cultivator of righteous ways.

seemeth all eager to witness this divine performance.

4. Now doth shine this assembly with highly illustrious men, who well discriminate Nâtya,[1] Dêsa,[2] Mârga,[3] but who would turn deaf ears to all unscientific performances, and who seem, as it were, the guardian-angels of the Histrionic Art.

I now therefore bow to the Primeval Lord, the Donor of all treasures of wisdom, the Manifester of Supreme Essence, even in His different Incarnations such as the Fish etc., the Exsiccator of the ocean of ignorance, and the Destroyer of devotion to other deities.

5. May, the Horse-faced[4] Vâsudeva's[5]

1. Gesturing by putting oneself in the position of the character impersonated.
2. Dancing in keeping with beating time and music.
3. Dancing with gesturing.
4. Hayânana (Hayagrîva)—one of Vishṇu's incarnations.
5. Srî Nârâyaṇa,—the All-pervader.

Form known as Vâgîsa[1], the Dawn to the night of nescience, the unique Collyrium to the eye of wisdom and the Elucidator of the Vedas, illumine me !

(With hands suppliant).

6. May Srîman Nârâyana, who assumeth the twice-five Incarnations, to Whom the pious, full of devotion in the holy shrine of Srîrangam, ever do resort,—Nârâyana with whose diverse Incarnations, Lakshmi, assuming appropriate Forms Herself, doth co-operate with him in His manifold works,[2] make us all blessed.

1. Muse or the Lord of poetic inspiration.

 The double meaning implied in the 6th Slôka is :— May the sportive Naṭa, (Chief Actor) who assumeth the guise of different characters, who is assisted by several actors, all highly appreciative of the stage,—the Naṭa in whose diverse actions the Naṭî herself, also putting on appropriate guises, doth co-operate with suitable gestures, give us all joy.

2. Works such as saving the good etc.

(Seeming meditative for a moment, and then with joy.)

Graced am I now by the mercy of the Almighty, who hath in His hands the very *be-ness* of all beings.

7. I shall therefore now establish the faith of the Achâryas,[1] making Wisdom[2] the pivot of this Drama, discussing at the same time the moot points of the Histrionic Art, rendered fragrant by constant researches conducted in the field of the Upanishads[3].

(Turning towards the curtain)

Let this stage now be graced with the presence of thy ladyship.

1. The founders of Viśishṭâdvaita Philosophy—Nâthamuni, Yâmuna, Râmânuja etc.
2. The Drama in which Vivêka (wisdom) is the hero.
3. The metaphysical writings attached to the Brâhmaṇas, the chief aim of which is to ascertain the secret meaning of the Vedas.

ENTER NATI.[1]

Nati.—At thy service, Sir! This thy beloved servant awaiteth thy commands.

Sutradhara.—Are our expert *dramatis personæ* getting ready by wearing various guises, suited to the *rôle* to be played in obedience to the behests of this serene assembly?

Nati.—My Lord! Surely the troupe of actors hasten, who are as much subject to thy control, as thy limbs, hands, legs, eyes, etc. are, the moment thou thinkest of them. By the way, I have one thing to ask of thee:—What is the name and nature of the play about to be staged?

Sutradhara.—My Love! Knowest thou not the new Drama, named Sankalpa-sûryôdaya, the hero of which is Vivêka?

8. It is only the wise, who know the

1. Chief actress—generally the wife of the Sûtradhâra.

true nature of Paramâtman[1] and of Jîvâtman[2] that will appreciate the singular plot of this Drama, where, the good and bad aspects of Jîva[2] personate their respective presiding deities, and constitute the diverse characters (consequent).

9. This striking performance will appeal even to men worldly disposed, for as much as it aboundeth in, (the demonstration of) the emotion of Heroism, evidenced in the conquest of Mâhâmôha[3] by Vivêka,—in the emotion of Mercy by the attitude[4] of the Lord,—in the emotion of Peace by the attitude of the Jîva seeking for salvation.

Words fail me to adequately convey the singular significance of this Drama. Countless are the conches in the ocean, but not one of them can be the Conch Pâncha-

1. Supreme Spirit (God.) 2. Embodied Soul.

3. Grand Illusion.

4. Protecting the virtuous and destroying the vicious &c. [*vide*, Bhagavad-gîtâ; *paritraṇāya* &c.]

janya,[1] adorning the lotus hand of Vishnu !

10. Let those ordinary rubies of little lustre which deceive the simple world remain in the mansions of the rich ; of what avail are these ?—think of this for a while ; could any even among the oldest rubies[2] stand comparison, with that ruby which illumineth the Mole Srîvatsa on Vishnu's breast and which acteth as a mirror to Sri Lakshmî's sports ?

The matter to be mentioned presently is the rarer feature of this Drama :—

1. The name of the Conch worn as a Weapon in the hand of Vishṇu.

 The implied meaning of verse (10) is :— Wordly dramas seduce the minds of simpletons who cannot discriminate the main essentials of a scientific drama, but this is a rare drama (spiritual) which baffles all comparison with other dramas.

2. Such as the Syamantaka—a ruby for which Lord Kṛishṇa fought hard with Jâmbavân, Srî Râma's Bear-Chieftain. For fuller particulars, read Syamantaka-Upâkhyâna, Canto X, Śrî Bhâgavata.

11. The plot of this Drama is so arranged as to discriminate the good from the bad. It is wrought by a playwright of high altruistic temperament, whose mastery of the Upanishads is well renowned, the special object set in view being the salvation of mankind.

Nati.—My Lord! Whose *opus* is this Drama? This audience doth evince sympathy for us, begot by its sense of high veneration held for this self-same dramaturgist!

Sutradhara.—My Love! Didst thou not hear this :—

That there is a Poet named Srî Vênkatanátha, the son of Anantasûri,—respected all over the world,—the wonder of the universe,—the ornament of the Visvâmitra[1]*-Gôtra,—the Lotus*[2] *to the sports of stainless*

1. Kauśika-Gôtra or descent, one of the important Gôtras by which the twice-born are recognised.

2. The Goddess of learning, Sarasvatî, is supposed to live in the lotus flower. Stripped of the figure, the meaning is the seat of all learning.

Sarasvati,—the Treasure-house of infinite virtues, and himself the son of Pundarîkâksha-Sômayâji,—Vênkatanâtha, the acquirer of the additional name of Vêdântâchârya through the divine commands[1] *of Lord Ranganâtha,—the wearer of the renowned*

1. A large number of Advaiti Pandits from the North of India hailed once to Śrîrangam and challenged the Vaishṇava *savants* there that they must either conquer them in controversy or embrace their creed. In fear and anxiety the Vaishṇavas of Śrîrangam sent word to Vênkatanâtha at Kânchî (Conjeevaram), who, responding, came all the way to Śrîrangam and in Lord Ranganatha's temple defeated the Advaitins, after seven days' disputation. A full report of this disputation is collected and shaped into a book called Śatadûshani. Lord Raṅganâtha, immensely pleased at the great abilities of our Venkatanâtha addressed him thus:—

"Well are we pleased that thou hast put down thy opponents and established the Râmânûja-Siddhânta which alone describes our nature truly. From now thou shalt be known in the world by our own title "Śrî Vedântâchârya." (See Biographical sketch.)

title of Kavitârkika-simha,[1]*—by virtue of his abilities, the dispeller of all doubts likely to arise in all sciences and arts*[2]*,—the Âchârya whose disciples hoist his triumphant banners in all the quarters ten.*

12. Ever do the virtuous, who appreciate the sweet fragrance of this author's work which are composed of soft[3], hard,[4] and middling[5] expressions resembling a garland made of (diverse) flowers, admire him.

13. Of the race, the progenitor of which was capable of endowing[6] the cosmos with

1. Lit. The Lion of Poetry and Logic.
2. Sarvatantra-svatantra—the title given by Śrî Ranganâyaki on the same occasion. For fuller particulars the readers are referred to the life sketch of Vedânta Deśika prefixed to this book.
3. अतिकोमलशब्दसंदर्भा
4. अतिकठिनशब्दसंदर्भा
5. अनतिकोमलशब्दसंदर्भा
6. The allusion here is to Viśvâmitra proclaiming in anger, disappointed at Indra's obstructing

a new Indra, or creating a new cosmos without an Indra, the self-same race as that of the universal mother Sâvitri—the cause of rebirth[1], according to the sages, of the twice-born, our author was born.

Further—

14. Wise men surmise, through close reasoning that this author is the Incarnation[2] of the Vishnu's Bell, used in His Worship by the lotus-seated (Prajá-

Triśanku's ascent to Svarga because of the latter's desire to enter into Svarga with his physical body, which Viśvâmitra undertook to do. The implication is, our author Vênkaṭanâtha is capable of miracles no less than that of his renowned ancestor.

cf. अन्यमिन्द्रं करिष्यामि लोको वा स्यादनिन्द्रकः ।
Râmâyaṇa—Bâla Kânda.

1. The Upanayana or Thread Ceremony in which Brâhmaṇas, Kshatriyas, and Vaiśyas, take their spiritual birth after chanting the Gâyatrî; hence these three castes are also known as the Twice-Born.

cf. सावित्र्या ऋषिर्विश्वामित्रः

2. Vedântâchârya is the incarnation of the Holy Bell at Tirupati, *vide* his life sketch.

pati[1]), the Bell that frighteneth the armies of the Asuras[2].

15. To gratify the Lord Supreme, the Blessed Venkatanâtha, the master of all knowledge at his twentieth year, and the expounder of Brahmasûtra-Bhâshya[3] to his disciples a score and ten times, composed this superb and melodious[4] drama, surcharged with superior sense.

Nati. My Lord! How shall the tough composition of this Poet, always bent on Vêdântic researches, and whose adamantine logic uprooteth the trees of Pâshandas,[5] be fit to be put on boards by *persons* like us?

Sutradhara. (*Smiling*) Lady! I shall just

1. Semi Creator (Brahmâ or the Demiurge)
2. The Demons—the enemies of the Gods.
3. Śrî Bhâshya of Śrî Râmânuja.
4. The word used in the original has another meaning *viz.*, "in conformity with the Srutis."
5. Those who treat the Supreme Lord Srî Nârâyaṇa as but the equal of other deities.

reply to the first of your two questions[1]. Thinkest thou this Author is one who hath merely restrained the actions of his senses and who hath merely fixed his mind intently on the enjoyment of the Supreme Being? If so, I shall just tell thee the following:—

16. If the Muse, worthy of the galaxy of the sages, Manu, Vyâsa and Vâlmiki, fragrant with ambrosia, desireth herself to grace a person, who could stay her? Will any stop the Gangâ which falleth on the matted hair of Siva, as arid as the Vindhya Mount, if she falleth, of her own accord, on a lame person? I shall now answer the second question.

17. Doth not the celestial Gangâ, with a

1. The two questions are:—1. How could language used for philosophic researches be made to suit a dramatic production? 2. How could language used for vehement disputations with opponents fit in for a dramatic production?

The implication in verse 17 is:—There is nothing inconsistent in an author who is usually an expert disputant composing a melodious drama.

force sublime and so terrible as to split mountains like the Himâlaya, and which maketh even the head of Siva tremble, spread her sweet, clear and beautiful waters on the Earth as well?

Nati.—(*With joy*). What my Lord sayeth is right, but how to account for the embodiment of the Emotion of Peace in this Drama when the Masters of the Histrionic Art maintain that there is no such thing as that emotion?

Sutradhara.—(*contemptuously.*)

Lady! Them, then, I do not consider as connoisseurs of the Histrionic Art.

18. Methinks that they hold the opinion that the Emotion of Peace could not be enacted, perhaps because of the difficulty to find in this world an audience to appreciate that emotion.

Further:—

19. The Erotic Emotion pampereth the ways of the wicked; the Emotion of

Valour breedeth mutual contempt; the Emotion of Wonder bordereth on the grotesque; the other Emotions are paltry enough. But Peace alone then by elimination is the Emotion that allayeth the agony of the mind.

Nati.—This superior Emotion (Peace) is of the experience of great sages, such as, Sanaka, Sanandana and others. Still how could this Emotion, the essence of which is Yôga which is attainable only by the control of the sense-group, be represented in a drama, fit alone to be witnessed by philistines?

Sutradhara.—Lady! Say not so. For:—
for thee to raise this doubt, we are not going to depict the creed of Alêpakas,[1] who give up the performance of all duties.

There are the Varnâsrama[2] duties, expounded times without number, by the

1. Those who maintain that the renunciation of duties entails no sin on man *e. g.* the Sânkhyâs etc.

2. Duties ordained for the different Castes and Orders.

Divine Lord Krishna,[1]—duties ennobled by the doctrine of Sâtvikatyâga[2] and which could not be abandoned even by the adherents of Nivritti-Dharma.[3] It is the discharge of these duties that giveth the lovers of Ranga[4] their lives' goal.[5] Further hear and see more, about the greatness of the true Histrionic Art.

For, it is said :—

20. That which could not be depicted in a Drama is neither Sâstra[6] nor Vidyâ,[7]

1. I. E. cf. सात्विकेन त्यागेन कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन। सङ्गं त्यक्त्वा फलं चैव स त्यागस्सात्विको मतः॥ [Bh. Gi.]
2. Dedication of the fruit of action to God. [See n. 1.]
3. Duties pertaining to the realisation of Môksha.
4. Two meanings :—(1) Lovers of Śrîrangam; (2) Lovers of the Stage.
5. Two meanings :—(1) Livelihood. (2) Soul-pilgrimage. The implication is that the performance of Nityakarma is obligatory even for Yôgis so long as they retain life.
6. Sciences relating to Vêda, 14 in number.
7. Study relating to Vedânta.
 Dahara, Kubara, Madhu, etc.

Silpa,[1] nor Kalâ,[2] Yôga[3] nor Jñâna[4].

Nati.—A herculian task hast thou taken upon thyself! With fickleness natural to woman-folk, I tremble with fear at the thought of the leaders of the opposite creed who are seized with the demon of envy.

Sutradhara.—Lady! Enough of thy timidity. Now fortune is in our favor.

For: —

21. Faultless are the rich characteristics of this Drama, and its exquisite elegance is to the taste of a friendly audience. No small circumstances these, conducive to the appreciation of a dramatic troupe.

Further :—

22. All alert (too) is the best of poets Vênkatêsa—the seat of the treasure of

1. Ayurvêda etc.
2. (64) Arts.
3. Yama, Niyama, etc.
4. Knowledge of the Brahman.

knowledge; proficient in the art of Drama is our troupe by long practice; renowned and impartial is this distinguished gathering; and our stage is Srîrangam, the heirloom[1] of Srî Râma and others (of the Raghu-Race).

Thou hast also to consider this :—

23. Let men devoid of quiescence choose to extol or censure this work, itself full

1. Lord Ranga appeared before Prajâpati in His Praṇavâkâra-Vimâna and Prajâpati was worshipping Him for several years in Satyalôka, when the latter presented Him to Ikshvâku, the progenitor of the race of Srî Râma, through his son Manu. Srî Râma made a present of this, his family deity, Raṅga to Vibhîshaṇa, who then set out for Lanka, with the desire of installing Lord Raṅga there for his worship, but lo! when he reached the present isle of Srîraṅgam between the two branches of the Kâverî, Ranga was so enamoured of the shady groves and green verdure of the isle that he took His abode there and declined to accompany Vibhîshaṇa any further. Such is the sanctity of Srîraṅgam, the place where this drama was first staged. ("Srîraṅga-Mâhâtmyam" will give fuller particulars.)

of the Emotion of Peace and the treasure of the serene, according to the bent of their own minds. Why say much here? It matters not. The universe is not without an Isvara[1]; the fourteen witnesses[2] appointed by Him watch everything.

Surely, even if envy and other bad passions by chance enter the minds of the wise, they disappear as quickly as they rise, like the lightning-flash.

24. Seized with envy, may men droop their heads down and remain silent at the first mention of this work, but the self-same persons (on hearing a few words of this work) shall nod their heads, their

1. Supreme Lord.
2. (1) The Sun. (8) Mind.
 (2) ,, Moon. (9) God of Death.
 (3) ,, Wind. (10) Day.
 (4) ,, Fire. (11) Night.
 (5) ,, Ether. (12) Dawn.
 (6) ,, Water. (13) Dusk.
 (7) ,, Earth. (14) Duty.

cf. आदित्यचन्द्रावनिलोनलश्च द्यौर्भूमिरापो हृदयं यमश्च ।
अहश्च रात्रिश्च उभे च संध्ये धर्मश्च जानाति नरस्य वृत्तं ॥

body thrilling through like the cluster of Kadamba[1] flowers, blossoming at the first appearance of Winter. Then, though they half-close their eyes for shame, they suddenly lift their heads up and extol of their own accord the elegance of our work.

Or :—

Let it be that these men part not with their envy and let their hearts burn with malice. In any case:—

25. Ousted we are not by the lovers of the Histrionic Art which the high-souled Bharata ordained for the good of the world, —Art[2], the essence of which is indicated by the three letters of the alphabet भ, र, त, constituting his name, and which stand respectively for Thought[3], Music[4] and Action[5].

1. A kind of tree (said to put forth buds at the roaring of thunder-clouds.)
2. The Science of Music which is the auxiliary to Sâma-Vêda.
3. भाव, 4. राग, 5. ताल.

Nati.—Be it so, my Lord! Still how shall we in spite of our vigilance fulfil our promise, when so many are our opponents, so learned[1] in several of the sciences and eager to pick holes in us?

Sutradhara.—Ah, thou extoller of others' virtue! Why so much regard for numerical superiority? Or perhaps, some indulge in putting endless questions, just to make doubly sure of what they already know; probably thou art one of them,—never mind. Esteem only the purely intelligent persons.

For:—

26. One[2], though gifted with several stained[3] kalâs, decayeth gradually, but one though gifted with a single stainless[4] kalâ,

Also means:—

1. Capable of only putting endless questions.
2. The Moon or a certain person.
3. The decaying phases of the Moon or little knowledge in all the 64 arts.
4. Chandra Kalâ or full knowledge in one art.

attaineth the estate of Girîsa[1].

Therefore gratifying the Lord Supreme through this Histrionic Art, commended by sages such as Parâsara[2] and Vyâsa[3],—Art which would not countenance the ways of the wicked and which is of ancient practice, we shall make the audience so blest, all alert.

(With suppliant hands and humility).

27. Oh, ye learned *savants* of the Histrionic Art! ye shall now be all steady and all attentive to witness the several connecting links[4] of this Drama, wherein, the hero of the play, Vivêka, shall embark

1. Siva or Eloquence in words.
26-cf. Drink deep or touch not the Pierian Spring. A little learning is a dangerous thing;
2. The author of the Smriti of the same name and the father of Vyâsa.
3. The reputed author of Brahma-sûtras, Mahâbhârata etc.
4. मुख, प्रतिमुख, कल्प, अवमर्श, उपसंहार, उपक्षेप. In this sloka the whole plot of the play is briefly indicated.

on his enterprise[1], (to accomplish Môksha for Jîva), shall attempt to put down his enemies[2], shall create an infinite longing for liberation[3], shall practice Yôga to please Murâri[4] thereby, and shall bring about the consummation to Jîva of the joy of the Brahman[5].

(Behind the curtain).

28. The endeavours of the vicious[6] are thwarted like darkness dispelled by the

1. पुरुषनिःश्रेयससाधनस्वमतप्रकाशनरूपे बीजारम्भसमन्वयात्मके —The argument of the first Act.
2. निःश्रेयसप्राप्तिविरुद्धबाह्यमतभङ्गोद्योगे बिन्दुयत्नसमन्वयरूपे— The argument of the second Act.
3. The arguments of the third to the eighth acts, both inclusive.
4. Murâri = The Enemy of the demon Mura = Vishnu. The argument of the ninth act—प्रकरीनियतार्थसि-समन्वयरूपे
5. The argument of the tenth act—कार्यफलागम-समन्वयरूपे.
6. When applied in the case of Vivêka, this means the enterprise of Mahâmôha, etc.

rays of the sun by the performance[1] of this Drama enacted by experts[2] so as to suit the occasion,[3]—performance not conflicting[4] with the ways of the virtuous.

Sutradhara.—(*Listening with joy*).

Lady! Hear this well;—This song introducing the actors indicateth our goal as well as that of the Mumukshu[5].

29. This far-sighted self,[6] as well as Vivêka is capable of vanquishing respectively wicked rival actors and Mahâmôha.

(*Behind the curtain*).

"When I, wearing the hard and sweet sugar-cane bow, and the fragrant vernal flower-shafts in my hand, am alive, and

1. Also means practice of Karmânushṭhâna in the case of Prapanna.
2. Other meanings:—(1) Expert actors (2) Prapannas (3) The Sun.
3. Also means—Karma prescribed for the different Varnâśramas.
4. Also means—The sun not transgressing the prescribed bounds in the sky.
5. One longing for Bliss.
6. Means:—Sûtradhâra.

inspire terror to my enemy-hosts, who is this cursed member of the dramatic troupe that longeth from the side of our enemy, for something not fit to be mentioned before our sovereign Lord, Mahâmôha, the Ruler of the minds of all Dêvas, Asuras, sages and men, the partner in life of Durmati,[1] and the great actor in the theatre of war?".

Sutradhara—(*Looking round in fear and confusion*).

Lady! Who is yon fellow coming attended, with eyes reddened, with boundless anger? I now see to my dismay :—

30. That this is no other than Kâma, the guardian-angel of the chief goal of life of those who uphold, Dharma,[2] Artha[3] and Kâma,[4] the impediments to the attainment of Môksha[5].

1. Evil sense.
2. Duty or works.
3. Wealth or goods.
4. Passion. When personified, this is Cupid.
5. Bliss.

31. It is this Kâma that reduced the manliness of Mahêsvara[1] by just one-half, that chastiseth those who scoff at Passion, the Third End of life. Facing us cometh this flower-weaponed Kâma, leaning his throbbing arm on Rati[2] who walketh with an amorous, sportive gait.

Therefore we shall withdraw quickly and conceal ourselves from this mortal world, where Cupid's festivals are in full swing and in tune with the current season, and deliberate what should be done later.

(*Exeunt*).

[*Preface ends.*]

(*Enter Kâma, reclining his arm on Vasanta,*[3] *and accompanied by his sweetheart*).

1. Lord Siva, through the influence of Kâma had to transform himself to a form, half-man, half-woman, and is known as Ardhanârîsvara.
2. Goddess of Love and Wife of Kâma.
3. Spring.

Kama.—(Repeating "When I, wearing the hard and sweet sugar-cane-bow, etc.")

Ah, thou disgrace to the Bharata race!

32. What quarter in, will timid Vivêka hide,
Shot by arrow-glances of the dames
[blue-lotus-eyed,
Whose bow-brows vie with lovely creepers'
[charms,
Glances aiming at minds tender, besmeared
[with lustful conquering charms?

Vasanta.—(*Aside*). What vain castles in the air doth this insolent Kâma build? Though I am counted[1] as one among the conductors of the Archirâdi-mârga,[2] my long friendship with Kâma, I am not, all of a sudden, able to sever.

(*Aloud*) Friend, Fish-bannered Kâma!

1. Vasanta or the Spring being one of the seasons in Uttarâyana,—one of the conductors of the virtuous to Môksha.
2. The way to Môksha by which virtuous men are conducted.

True ! I shall inaugurate thy great festival, which bringeth victory to our great King Mahâmôha and driveth Vivêka away.

Look there:—

33. In spring do sport lustful lovers, who have the bees hovering over the blossomed blue lilies worn on their tufts, who hold in their arms golden-syringes and who have disordered forelocks which are besmeared with saffron-paste drenched by water driblets, diffusing the fragrance of musk, emanating from the leather-sprinklers, pressed by damsels' hands.

Kama.—Very well, Vasanta ! This is in our favor. This vile Vivêka is in every way vanquished almost, for, this great festival is begun in the regions bordering the Kâveri, before which the places of diversion in Svarga[1] pale.

34. Here we see the Kâveri, which aboun-

1. The abode of the Devas (Immortals.)—the Hindu paradise.

deth in full-blown lotuses,—Kâveri which spreadeth her freshes, overflowing her either banks, and filling the several streamlets branching off, and watering the adjacent lands,—Kâveri which looketh mossy with the daily-bathing sportive Chola-damsels' tresses, and which seemeth smiling with white swan-pair's[1] presence.

Rati.—My Lord! This great festival lacketh its usual eclat, for, troubled is my mind at the thought that for some inexplicable reason the invincible and persevering Vivêka is the enemy of our Lord Mahâmôha!

Kama.—Ah, thou simpleton! Ah, thou life of Kâma! thou presiding deity of damsels! How is it that when thou shouldst rejoice at the gain of a mighty foe, thou with fickleness natural to women, praisest the

1. The presence of white swan-pairs *i.e.*, husband and wife in the Kâveri makes one fancy that the river is smiling. Sanskrit rhetoricians concede a white colour to smiles and the Hamsa's (Swan's) colour being also white, the river is said to be smiling.

glory of Viveka?

Look here:—

35. Was not even Siva, of the mighty Mêru[1]-bow, with fire-shafts accompanied by high-wind, for a moment unable to transgress the mandates of me, whose hand holdeth the charming sugarcane-bow, and whose flower-shafts are fixed in the bee-made bow-string?

Vasanta.—Madam! True! Take this not for a joke. The musquito can never the elephant's foe be, or perhaps, ignorant thou art of the world's ways. Thy lover's heroic exploits are known throughout the world.

For:—

36. Sarasvatî,[2] the first Vêdhâh[3] beareth in his tongue, full of the chant of the Vêdas; to a feminine[4] form, Siva's left side was

1. The golden mountain.
2. The goddess of learning.
3. The four-faced Demiurge.
4. Ardhanârîsvara (See n. 1, p. 31.)

transformed ; even the supreme Vishnu[1] was under the sway of cowherdesses. How then shall others escape the torments of Kâma ?

Kama.—Well, Vasanta ! Thou speakest opportunely.

37. Shall Vivêka face me, when I oppose him with the flower-shafts lent by thee, to bring the whole universe under the sway of young damsels ?

Rati.—Forsooth, my Lord ! But my mind is still perturbed at the thought, when and what the persevering Vivêka, safely installed in the invulnerable strong fortress of Vairâgya[2] and guarded by the ever vigilant ministers, Sama[3], Dama[4] etc, himself a matchless warrior, may do ?

1. The reference is to Lord Krishna's dalliance with the Gôpis.
2. Dispassion.
3. Control of the five external senses.
4. do. do. the internal sense.

Kama.—Ah, timid lady! Enough of thy excessive doubts. Thou seemest to be deceived by the simple fools devoted to our enemies, and so dost not understand the greatness of thy own party.

Look for a while on the victorious weapons known in all the worlds three, of thy beloved, the conqueror of the universe!

38. Is not my premier bow the matchless frame of damsels, whose slender waist doth not exceed my wrist-hold, whose constant beauty is the bow-string, and whose ear-reaching and daintily curved eyes are the beautiful shafts?

Further—

39. If the melodious names of the sweet prattling damsels be but heard, it driveth all demeanour to a distance; good-bye it biddeth to peace of mind; modesty, it doth destroy; dispassion, it doth exterminate; what else will it not do?

Vasanta.—Surely, this is a proposition *a fortiori*. Even the casual mention or hearing of

a woman's name causeth mental distraction.

40. Let alone the fact that the thought of women and their glances, prattles, etc., in an admiring spirit, driveth dispassion away to a distance. The thought of them, even in a carping spirit, doth surely drive dispassion away.

Besides—

41. The attempt to restrain the mind, full of passion and wandering in the various woodlands of the senses, purely by one's own effort[1], is as impossible as that of trying to bind the Airâvata[2] with a lotus-fibre.

Rati.—My lord! Thou shalt so ply thy prowess as to evade the ken of the great yogis[3], who are able to break the strong old illusion that body and soul are identical.

Kama.—(*Laughing*) My love! Methinks the fear of thy eyes hath seized thy heart

1. Also means without God's grace.

2. Indra's elephant. 3. Practicers of Yôga.

as well. Even the best of yôgis shall be made by me to prostrate at the feet of the (young) maiden yôgis-in-chief !

42. Hast thou not heard (too) of a superior dual form, blended in one[1], by (means of) my apparently tender but really hard missiles,—form, the half of which formeth the armour of the other, the half life of which dependeth on the half life of the other ?

Rati. My Lord ! Thy greatness is well known to me, but I am distressed, like the plantain (tree) shaken in a heavy gale, to think when and what may befall us, through the force of our ever-persevering, far-sighted foe, strong to command and counsel alike, favored by God, and aided by several co-operators, such as Yama,[2] Niyama,[3] etc. Well known it is that the

1. The form referred to is Ardhanârîśvara, See, n. 1,—p. 31.

2. शरीरसाधनापेक्षं नित्यं यत्कर्म तद्यमः ।

3. नियमस्तु स यत्कर्म नित्यमागंतु साधनम् ।

2 & 3. The first two *angas* or means of attaining Yôga.

power of knowledge bringeth about realisation of rare results, stretching unto Môksha itself!

Kama.—(*With sarcastic smile*).

Ah, thou simplteton and sweet prattler!

Where is the scope for wisdom in the presence of me—thy beloved, whose flower-shafts fixed on the humming bee bowstring, have the universe for their target, and who is ever confident of victory?

By what means can salvation be (possibly) secured (while I am)? Indeed the slenderness of thy waist is perhaps not evident in thy mind!

(*Smiling again in jest*).

Yes, my love! That, I See! I See!!

The heaviness of thy breasts hath (evidently) obsessed thy brain (or mind) as well, or, perhaps thou art no exception to thoughtless talk, characteristic of charming women!

Look here !

43. Incited by me, Krôdha[1] shall create infinite ignorance ; this shall bring about failure of memory, which in turn shall obstruct the influence of intellect on Jîva ; Jîva, bereft of intellect, shall fall into abysmal darkness and perish there. When it doth so matter, what shall stupid Vivêka do?

Therefore Vivêka's ministers, Sama,[2] Dama[3] and others, shall never withstand the overwhelming might of our phalanx. By himself, invincible is Mahâmôha, whose left foot is planted on the diadems of all Dêvas and Asuras. A hyena is no equal to the Lion, the lord of beasts !

44. Even the mightiest of foes shall, in due time, be discomfited by my weapons[4]

43. cf. संगात्संजायते कामः कामात्क्रोधोऽभिजायते ।
क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।
स्मृतिविभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥
[Bh. Gi.]

1. Anger. 2 & 3. See n, 3 & 4 p. 36.

4. अरविन्दमशोकं च चूतं च नवमल्लिका ।
नीलोत्फलं च पंचैते पञ्चबाणस्य सायकाः ।

five, which compare indeed with the weapons[1] five of the Lord Supreme (Himself).

45. Not to speak of the other Dêvas, the ever-penanceful Lord[2] of Badarikâsrama Himself, who expoundeth before the assembly of sages the doctrines of Môksha, as acceptable as the Vêdas, betrayeth his Vairâgya by His thigh-posts, procreating the woman-jem Urvasî[3].

Rati. – Husband dear ! I take thy word for truth. Thy prowess never failed from over the First Maker down to the last worm. Still

1. शङ्खं चक्रं गदा शार्ङ्गं खड्गं
2. Nârâyaṇa.
3. The allusion here is:—When Nârâyaṇa was practising severe austerities in Badarikâśrama, Indra, afraid of his position, sent down some of his nymphs to distract the penance of Nârâyaṇa, who to put the nymphs to shame created from His thigh a woman who surpassed the nymphs in beauty. On seeing Urvaśi (*i.e.*, born of thigh), the nymphs went away, seeing their efforts fell fruitless against Nârâyaṇa.

I have one thing more to ask of thee, not known to me yet.

Kama.—What is that ?

Rati.—What is the cause of the enmity, as between the lion and the elephant, between Viveka and his party on the one side, and Mahâmôha and his party on the other ?

Kama.—Love mine ! Thou shalt hear about this from the very beginning.

46. The chaste lady named Buddhi[1] lived with Jîva, in the abode of Mûlaprakriti,[2] and was ever devoted to him. She brought forth three sets of progeny from the tri-quality-bounded Jiva, each at a time, with a quality preponderating. The first of these is the set, Vivêka and his band—the haters of worldly enjoyments, the second and third set is the joint family of Râga[3] and Môha[4] combined.

1. Intellect 2. The root cause of nature composed of the attributes, Satva, Rajas and Tamas (Goodness, Passion and Inertia.)
3. Attachment. 4. Illusion.

In this triple family, Vivêka and Mahâmôha were respectively installed, as suzerain lords, by subjects akin to them in disposition.

47. Of these, the wedded wife of Môha is Durmati,[1] with an eye ever adverse to Môksha, and the devoted wife of Vivêka is Sumati,[2] with an eye ever adverse to sense-lusts.

Rati.—And then ?

Kama.—Like the clan of Râkshasas co-operating with Asuras, Râga and others, having passion as their dominant trait fulfil the function of ministers to Mahâmôha, born of the race of Tamas and the Lord Paramount of Samsâra. The race of Vivêka, born of Satva, lacketh a large following and claimeth but few votaries in the world. Our progenitor Jîva, though by nature neutral, is now, through the influence of his wedded wife Buddhi, just at this moment inclined towards us, and this, the

1. Evil mind. 2. Good mind.

ever wicked Viveka and his band brook not. Like the man of polemics defeating his own argument, not realising its weakness, these, unmindful of their own ruin, long to deprive Jîva of his temporal joys, along with us, who desire to advance those joys. They impute iniquities to Prakriti so long enjoyed by our progenitor Jîva and have so far, by some unknown means, succeeded in creating in him an aversion for the same, and they attempt to make him embark on a long never-to-return journey[1]. In this, Viveka and his brood illustrate the action of the most wicked Sugrîva and Vibhîshana, the respective lords of the Monkey and Râkshasa races who deserted[2] their own kith and kin. Difficult it is to describe the state of Jîva,

1. Archirâdimârga.

2. The allusion here is to Sugrîva deserting his brother Vâlin, and Vibhîshaṇa his brother Râvaṇa, the two joining the side of Śrî Râma and thus bringing about the destruction of their brothers. For fuller particulars, *vide* Râmâyaṇa—Kishkindhâ, and Yuddha, Kâṇdas.

at the time when Viveka maketh such an attempt.

48. Owing to the vile Viveka and his party, born-blind is this Jiva in discerning others' faults; foremost among the dumb in censuring others; stone-deaf in hearing others censured; practically effeminate in enticing others' wives; ignorant in influencing others; and abashed even to behold others.

Therefore it is that we desire to exterminate them, rupturing all fraternity. We oppose them with the aid of Pravritti[1] Dharma, and they oppose us with the aid of Nivritti[2] Dharma. Their clan, having Satva for its essence, shall soon be overpowered by ours, like the glow-worm by the sun's rays.

49. Thus it was that love between the two brotherly families was lost, and enmity arose, owing to the difference in their

1. Occupation.
2. Renunciation.

respective prime inborn qualities. Are not the Devas and Asuras, born of the same Kasyapa[1] Prajâpati, life-long enemies?

Rati.—Hush, Heaven forbid![2]

After all, the sons despoil the father of his joys; otherwise why would brothers plot each other's ruin?

My Lord! Is not peace that averteth abhorrent war possible between them and ye?

Kama.—Ah, simpleton! Peace is impossible under any circumstances whatsoever.

50. The virtuous and the vicious offend each other merely by the difference in their respective inherent qualities. How can even the lapse of myriads of Kalpas[3] bring about a reconcilation between the two?

51. Vivêka's partisans and ours are of different mould in each Jîva, and are

1. The father of Indra.
2. Lit. शान्तं पापं, शान्तं पापं.
3. A day of Brahma, or one thousand yugas, being a period of 432 million years of mortals and measuring the duration of the world. For details see Bhagavadgîtâ by Govindâchârya.

diametrically opposed to each other. If we two meet in one and the same subject, oh, sweet lady!, we either finish them or be finished.

Even for parley, peace is impossible with our enemies—the votaries of Nârâyana, and us—the votaries of Artha and Kâma. Even if, perchance, peace be brought about by some effort extraordinary, our King Mahâmôha, expert in destroying all enemies, shall brook it not. Myself, a matchless warrior, shall never subscribe to it. (The keenest hunger of) a tiger shall never (drive it to) feed on grass.

Rati.—How have those exterminators of the race plotted to destroy mighty warriors such as ye?

Kama.—Ah, timid lady! This state-secret ought not to be divulged, particularly to women.

Rati.—(*Taking Kâma by the hand*). Dear Lord! Oath on me, oath on thy dear friend Vasanta, thou shalt disclose the state-secret in all its integrity (to me).

Vasanta.—(*Aside*). How to disclose it here? Hard, indeed, are the undetermined ways of Providence to surmount!

52. (*Aloud*). Friend, Kâma! The plot of the enemies[1] of Mahâmôha, capable only of rearing castles in the air, shall now be exposed by us—their enemies.

Kama.—If so, hear me speak. There is Nivritti-Dharma promoted by several perverse doctrines, disavowal of selfness in Karmas etc, all propounded by Vivêka—the foremost of fools, and practised by some austere philosophers plodding in the barren field of Upanishads and longing to exterminate our race by witchery. It is said that when Jîva is thus intent on Nivritti-Dharma, great mishaps befall him such as blindness, deafness, impotence, lameness, dumbness etc, in (the event of) discerning the fault of others. By way of revenge that selfsame Fiend of Nivritti-Dharma is going to prevail on Jîva to bring about a re-union with Buddhî. Therefore, out

1. Viveka and his party.

of this re-union, one, intently hateful towards our race, with an appearance sweet and serene, a Brahmarakshas[1], otherwise known as Para-bhakti[2], the exterminator[3] of all sense-lusts, shall be born.

For :—

53. Buddhi, the housewife of Jîva—the progenitor (with her) of the two races—undergoing endless modifications, accordant with the preponderance of the three[4] qualities, one over another, yet (intrinsically) remaineth faithful to the same Jîva, and engendereth, in right[5] time, the horrid Para-bhakti, more hidious-made by the chanting of vicious Mantras[6] that eventuate (at last) in the deluge of terrific Môksha.

54. Then, this Para-bhakti, characterised by renunciation etc, (on the one hand)

1. Goblin. 2. Supreme Devotion to God.
3. भैमरथि— सप्तत्यास्सप्तमे वर्षे सप्तमे मासि सप्तमी ।
रात्रिर्भैमरथी नाम सर्वप्राणिभयंकरी ॥
4. Satva, Rajas, Tamas.
5. जायमानकटाक्षादि सन्धुक्षिताचार्यप्रसादानन्तरकाले
6. Ashṭâkṣharî-Mantra, etc.

and faithful devotion to the Supreme Lord (on the other hand) is to practise severe penance, involving the inhibiting of all the senses. Pleased by this penance, Srî Janârdana's[1] Mercy is to fashion a demon, surpassing the strength of myriads of Kaitabhâsuras[2], to be her (Bhakti's) servant —(*stops suddenly half uttering this*).

Vasanta.—(*Aside*). "This (demon) can be no other than Sankalpa-Sûryôdaya—the extinguisher of our race" must be the close of the sentence. I shall however conclude it otherwise.

(*Aloud*). The rest must be difficult to mention.

Rati.—(*With fear and confusion*).

My Lord! Protect me, protect me.

(*Embraces her husband*).

Kama.—(*Embracing firmly and gesturing a never-before-enjoyed pleasure*).

1. Lit—One full of mercy on all—Epithet of Srî Nârâyana.
2. In Kâma's eyes the name to be mentioned is an Asura, as he is going to destroy his clan. Kaiṭabha is the demon who stole away the *Vedas* from Brahmâ.

55. (*Aside*). With this timid and turbulent embrace of the tremulous-eyed Rati, which causeth her bangles to break, throweth her pearl-necklace out of place, brusheth away all afflictions, and produceth every pleasure though passing, the soul inward spurneth all notions of the duality of our dual frames !

(*Aloud*)—Dear Rati, the (lady) love of the foremost warrior of Mahâmôha's forces ! fear not ! take heart, take heart! This (that I spoke) meaneth nothing more than a tradition invented by the amateur travellers in Upanishads, to beguile the tediousness of the journey, in the manner the juggler performeth the trick of a town being swallowed.

56. Chandra[1], Indra[2] and others, who denounce (acts of) ravishment, themselves swerve from (the path of) rectitude. The

1. The Moon—the allusion is to the seduction of Târâ—the wife of Bṛihaspati.

2. The King of the Dêvas—the allusion is to the seduction of Ahalya—the wife of Gautama.

moment my bow is bent, resounding with the rows of humming bees, who then can to the doors of Virakti bend—let alone our powerful cabinet ministers.

57. How shall Môha, whose essential (strength) is made up of the different squadrons of indifference, indolence, slumber, etc, and who possesseth tremendous power to eclipse knowledge, be conquered[1] by any body ?

Rati.—(*Aside*). By accident my lord's utterance sounds equivocal.

(*Aloud*). May prosperity attend our great king!

Vasanta.—Ah, thou wife of Kâma !

58.* Fear not, for, so long that Môha and his followers are well armed, shall Jîva,

1. There is also the implication that by no means Môha would conquer.

*This utterance is ambiguous and another meaning implied in verse 58 is.—The moment Môha and his partisans are no more, Jîva regaineth his innate nature अपहतपाप्मत्व, etc and shall attain liberation through the influence of Virakti.

covetous of Prâkritic[1] association, shake himself off from the influence of Virakti?

Rati—(*Aside*). Alas! Vasanta's utterance soundeth ambiguous.

(*Aloud*). My Lord! Is Vivêka bereft of sense, as also his ministers Sama, Dama and others? If Jîva discardeth Prakriti,[1] the finale for them and for us, would seem to be the same!

Kama.—Rightly so. But this sinful (brood) Vivêka and others, jealous of the joy of our race, play at games that tend to extinguish both the races, under the very nose of Jîva; blunt indeed are they of their wits as not to perceive their own ruin thereby. These ignorant people shall not, by any means, be successful in their enterprise.

For :—

59. The irresistible force of Karma shall put life into us again, albeit slain in battle.

1. Body or nature *i.e.*, matter.

We shall revive even like Sugrîva's famous[1] warriors of old.

(*Behind the curtain*).

Who is this perverse person that reckoneth us as sinners, who wish the greatest good for all ? Thou fellow, immodest and ill-behaved ! We, who subject all our actions to the Mercy of Madhu's conqueror,[2] strive to overthrow ye the wicked, who put the progenitor (Jîva) in unshakable shackles. We also strive to bring about eternal bliss to Jîva after liberating him from all miseries and even then keep our race sapient under the influence of (Jîva's) Buddhî.

Do not the Upanishads proclaim thus ?:—

60. Srî Nârayana,—even by the mask of Bhakti or Prapatti donned by the actor-

1. The Monkey and Bear warriors of Sugrîva, who died in the battles at Lanka, especially in the great havoc caused by Kumbhakarna, regained their lives through the boon of Indra after the termination of the war.
2. Vishnu

Jîva delighted,—Jîva who playeth the different rôles[1] in the melodrama of Samsâra,—doth lift him to the utmost eminence, doth make him, through His Mercy, His peer in all respects, save Srî-Lordship[2] and Cosmos creationship.

Hence :—

61. As sure as anything is the fact that the great fame of having overthrown our foes Môha etc, the high duty of protecting our father (Jîva) (from falling into Samsâra), and the joy of having accomplished our ambition—these shall anon come to us of their own accord.

Kama.—(*Looking with fear and scorn*). My love! Yonder cometh Vivêka himself, facing us, the head of all the adversaries of Mahâmôha, accompanied by his co-partner in life—Sumati.

62. This Vivêka, ever defending Sama,

1. Birth, youth, dotage, etc.
2. श्रियःपतित्वं=Being the husband of Srî.
3. जगत्कारणत्वं=Being the cause of the comos.

Dama, and other virtues, monopolising the secrets[1] of Mantras like the Ashtâkshari, and desirous of demolishing Môha, restraineth all desire for sense-lusts, maketh researches in Vedânta, consulteth the rules relating to Môksha, and studieth Bhagavad-Gîtâ with unswerving devotion.

Further :—

63. This Sun of Vivêka, augmenting the lustre of Sumati, to whose (Sumati's) heart the truth about God and soul is most near,—Vivêka who again is full of the ardent love for Môksha, though in great prosperity, doth now attain the feet of Vishnu, on Whom he leaneth, after scattering the (twofold) mist of Ahamkâra *viz.* selfness in body and selfness in soul.

1. Also means—"Keeping his councils secret".

The double meaning implied in *verse* 63. is—The sun, now increasing the lustre of the quarter opposite to the West, (East), though rising, is still invested by the excessive redness of the dawn, doth now clear the mist, and reacheth the sky.

It is therefore not meet that we should unmask ourselves to our enemies too soon, and without proper precaution.

(*Thus exeunt Kâma with his wife and friend*).

Mediate Interlude ends.

(THEN ENTER KING AND SUMATI).

King.—(Vivêka)—(*Musing*). Love mine !

Hearest thou the rant of this fellow Kâma, the source of the noxious thicket of endless sins,—the seat of boundless conceit ?

See, how he scorneth at us—the very persons who strive to obliterate all sins.

Or :—

64. A person void of sense perceiveth faults in others, though they exist not ; similarly perceiveth he in himself virtues that exist not. This frailty cometh as the effect of Môhas' eye-salve.

Sumati.—**Aryaputra!* Do not ugly-faced persons impute their ugliness to the fault of the mirror, which by nature is clean ?

King.—Forsooth, my Queen !

Thou kennest things as they are and speakest as thou kennest.

Further :—

65. Thou art one, free of all faults and art ever intent on compassing infinite supreme Bliss to man. Thou art endowed with Guna,[1] Alankâra,[2] Bhâva,[3] and Rasa,[4] like the work of a good poet.

(*Again musing*). Alas, My love ! these Kâma, Krôdha, Lôbha,[5] and their

*Lit: Noble son. This term is usually used by ladies when accosting their husbands.

When applied to Poets' work.—

1. Diction etc. 2. Rhetoric. 3. Gesture.
4. Emotion.

When applied to Sumati.—

1. Understanding, retentiveness, etc.
2. Ornaments. 3. Thought. 4. Attachment.
5. Greed.

ilk who divert themselves in tormenting the abiding Jíva, pose themselves as the upholders of righteousness, and look upon us, as the augmenters of vice,—us who strive to compass Môksha for Jíva and to draw down (upon him) the merciful look of the Lord Divine—the natural friend to one and all alike,—merciful look, the panacea to all persons agonised by the anguish of Samsâra. Alas ! Queer is this buffoon's bluff ! Never mind, mark my great vow, for earning the Almighty's blessings. Its carrying out solely dependeth on thee.

66. Ah ! Beautiful lady ! By this vow, so auspiciously taken, I draw courage through the mercy of Madhu's foe[1] and by keeping away from Jíva his foes, external[2] and internal,[3] I will plant him firmly in Yôga, will divest him of the influence of both Pâpa[4] and

1. Vishnu. 2. Infidels and Perverts.
3. Lust, Passion, Anger, etc. 4. Vice.
5. Virtue—According to Vishishtâdvaita philosophy both virtue and Vice are impediments to attain Emancipation.

Punya[5] and will vouchsafe all blessedness to him by making him attain the Parabrahman.[1]

Sumati.—*Aryaputra*! How is this eternal, stainless, highly-blissful and self-luminous Jíva, whose nature is self-evident to all mankind, consigned to the Ocean of misery, awful-made by great waves of sin dashing, and agitated by the resistless Ahamkâra,[2] by the mephistophelian Mahâmôha, Mâna,[3] Mada,[4] Matsara,[5] etc. ?

King.—My love ! Keen perceiver of subtilties ! Can the Evident be denied or the Agamic[6] contents rejected ? Just see this :—

67. In this universe we have seen objects deprived of their natural quality by accidents of contact[7] with some other object,

1. Supreme Lord.
2. Phil.—The fallacy that body and soul are one and the same.
3. Conceit. 4. Pride. 5. Jealousy. 6. Vedic.
7. The formless clean mirror reflects the image of a flower when the latter is held before a mirror.

and the accident passing, the object springing back to its original quality. Similarly, this eternal Sâmsâra enshroudeth Jîva,[1] through the influence of eternal nescience, yclept Karma, and releaseth him the moment it vanisheth.

Sumati.—True indeed! But how is it the all-benevolent Lord of Srí, hath so long neglected Jîva tormented by unbearable manifold miseries?

King.—Hast thou not heard that Jîva who biddeth for Samsâra, by the bonds of nescience—(Eternal Karma) was bidden away by the Almighty for the very reason that He bid for Samsâra and that the self same Almighty will extricate him on an opportunity lending itself?

For :—

68. The Lord, whose impartiality is evident in His equal solicitude to placate

1. नित्यनिर्मलमहानन्दस्वरूपोऽपि जीवः— कर्मोपाधिवशात्मोहाद्यावृतो दुःखभाग्भवति— तद्विगमे च आविर्भूतस्वाभाविकरूपो भवति ।

both Sport and Mercy, typified as Lîlâ[1] and Dayâ,[2] working ever at cross purposes, (the Lord) improveth upon the accident of merit gotten by His own Grace, and lifteth us, the fallen, in the manner of the worm[3] etching out (unconsciously, as it were) auspicious letters (on a piece of timber).

Further :—

69. From the ever-flowing river of Merit and Demerit, incapable of avoidance, diversion or crossing, the Lord lifteth us the fallen, and rejoiceth.

1. *Lîlâ*—There is no exact English equivalent to this. But Lîlâ is connoted by the desire of the Lord to indulge Himself in the sport of making souls take birth and rebirth, etc. in Samsâra. See Introduction to Lives of Azhvars by Govindâchârya on word Lîlâ.
2. Mercy.
3. Called the Guna-kshata-lipi Nyâya—The worm is a wood-insect. The sense implied in verse (68) is—The Lord punishing us Sinners, through Lîlâ, Himself imparteth virtue to one of the manifold Karmas through Mercy and thus protecteth us.

Sumati.—*Aryaputra* ! My mind is perplexed by the serious doubt, as to how one can attain Môksha in the infinite future, when an infinite past hath merely lapsed in vain ?

King.—Queen mine ! The consort of Vivêka as thou art, how is it that thou dost indulge in such doubts as if thou art ignorant of the ways of logical reasoning ?

Or :—

70. Even the sages still debate as to the true cause of this amidst so many (principles or) things, such as, Time, Nature, Fate, Accident, etc.

This here is to be investigated :—

71. All Vedântic[1] schools agree in thinking that in this cycle of Karma and Nescience, incessantly and strangely whirling, each *Jiva* cometh to ripen differently in its own due season. Catching the right moment in this ripening—by the First

1. **Except Châ**rvaka=**The materialist who holds that body itself is the soul.**

Teacher[1] caught—the enlightened[2] Jîva thus (caught) reapeth in plenty all the riches stretching up to Môksha.

72. In the manner of the Daughter[3] of Vidêha, Jîva, confined in the body of Lanka, girt by the sea of Samsâra, ruled by the proud ten-headed demon of mind with the senses ten, (Jîva, like her, Vaidehi) pineth, thus humbled. Anon by a Hanuman-like Guru is (Jîva) instructed of the Truth (of God, etc.)

73. In this carnal body known as Brahmapura, having several portals of sins countless, Jîva, unrestrained of action, being incentived by a will free (-given) but kept in limits by a Providence Almighty, is thus fast bound to the power of the senses, even like a demented king influenced by the advice of his evil

1. God is spoken of as the First Teacher.
2. Jîva doth feel a longing to investigate the Truth about God, the means of attaining Him and Beatitude. (Tatva, Hita, Purushârtha).
3. Sîtâ, or the daughter of Videha's king, Janaka.

ministers, each striving to contrive his own objective.

Sumati.—*Aryaputra* ! Though tormented by this flesh (body), like one lodged in a fire-begirt lodging, how is it that the listless Jîva desireth not to rid himself of this body ?

King.—Eh My love, all-wise ! It is no easy task to cross the great ocean of attachment.

74. Like the well-polished gem-set wall, the soul inviolate, beareth on it the most wonderful picture, made up of the stable and unstable[1], tri-colored,[2] distinctly limned by the Six-Attributed Painter,[3] with His tri-qualitied[4] brush.

Sumati.—*(With grief)* If so, how is it that the most beloved Buddhî doth not remind her mad husband ?

1. The cosmos composed of moving and stationary objects:
2. Three colours and three attachments, पुत्रेषणा, वित्तेषणा, दारेषणा.
3. God of the attributes Jñâna, Śakti, etc.
4. Satva, Rajas, Tamas.

King.—My quick-witted love! Buddhî also, self-luminons though she be, is for the nonce practically dormant.

For :—

75. Like the lotus fading at the setting sun and like the charmless night by the Râhu[1]-eclipsed snow-beamed Moon, our Mother Buddhi, lovely lady! fadeth for the time being, remaining inert, struck out of her luminosity, resembling soul itself—her Lord, bereft of attributes, by Mâyic[2] contact.

Sumati.—*Aryaputra*! Profoundly pitiable is this bonded state of Jîva along with Buddhi! Thou shalt now elucidate for me at length, the means by which Jîva,—ever so much misery-molested, shall attain Môksha. May I have peace of mind thus!

King.—My ever well-wishing Queen! I shall now dwell in detail on the means of attaining Beatitude and in doing so, shall be

1. A serpent named Râhu is said to swallow the moon during an eclipse. 2. Illusion.

only reminding thee of what thou already knowest.

76. Samsâra, hardened by hoarded sins, hard to stem, is the great curse of all Jîvas and past palliation. Its only Deliverer is the Lord's Free Will-Power,[1] acting in concert with His causeless Mercy and it (Will-Power) gratifieth itself, by pitching upon a cause (for Karma-cessation).

Sumati.—*Aryaputra*! If that cause is fit for my hearing, may it please thee to inform me of the same.

King.—My love, so pure of tongue! Thou shalt hear the gist of the subtle truth.

77. Full of Lust, Envy and Pride, the soul like the child, is, obsessed by several spirits. By the gracious look of a Royal Personage,[2] Veda-famed, it (soul) entereth the way of the Wise.

78. To the soul, soaked in the nectareous look of the sinless Teacher, providentially

1. Sankalpa 2. May mean either Srî-Nârâyana or Âchârya.

obtained, the many pure attributes,[1] pure knowledge, etc, sprout up, making for boundless bliss.

And then—

79. While the soul embodied, is on all sides pulled by cords of evil-smelling past pleasures of Svarga, fraught with fall inevitable,—brimfull Bhakti (love) in Brahma High the Goal,—the milky Sea of mercy, heaving high, springeth, influenced by his (soul's) previous birth's good Karma.

In the interim, this other feast fit for universal suffrage superveneth (viz Prapatti or surrender to God).

80. With thee for my wife, I shall, at the time of Bhakti's fruition, myself perform this peculiar (feast) sacrifice,[2] no fruit expecting. The manifold attributes led by Sama, Dama, etc, shall be the officiat-

1. Such as Sama, Dama, etc.

2. A Vedic feast literally (Adhvara) and is considered a sacred feast; hence is a sacrifice.

ing-Ritviks[1] of this sacrifice. For reasons beyond our ken, the Eternal Lord doth become the goal of the offering of âtman[2], and then shuffling off the shackles of karma, the bonded Jîva-(Pasu[3]) doth get unbound.

Thou hast to consider this as well :—

81. The Divine Lord of Srî, whose power is eternally manifest, in Creation, Duration and Dissolution of the universe, performeth through His Mercy a supernatural and matchless conversion on Jîva that performeth the momentary[4] sacrifice of self-surrender and resignation, and so despatcheth his sins that they return never.

Sumati.—*Aryaputra* ! When shall the above described state of Supreme Bliss become the joy of Jîva ?

1. Officiating Priests in a sacrifice.
2. Soul.
3. The animal sacrificed in a yâga.
4. As opposed to the long time taken for Bhakti.

King.—My Queen, versed in the knowledge of the triple realms!

We have thus far to rejoice at the fact that rescue from Samsâra hath somehow become possible to Jîva,—plunged in the main of misery intolerable,—by (the authority of) Revelation as well as Reason.

82. A blessed being, graduating[1] along the scale of Srî—Lord's Mercy—led by Teachers taintless, reigneth in the abode of Supreme Bliss bedecked[2] with *suddhasatva*.[3]

Further:—

83. Sure it is that the Divine Lord's Mercy, unaffectable even by post-Surrender sins befalling, curbeth His wilful Lîlâ, imparteth to Jîvas a taste for karmas, congenial and inductive to the Lord Divine,

1. जायमानकटाक्षादिक्रमेण ।
2. गोपुरमण्डपादिना ।
3. Refulgent matter.

and bringeth about infinite bliss now[1] or hence.[2]

84. Free of all obstacles, the Divine Road of the Mercy of Madhu's Foe,[3] leadeth one, as revealed in the Vedas, to the city of Paramapada,[4]—the Mercy-Road, thick shaded by auspicious attributes, (such as Sausílya[5])—the Averter of the glare of Mâyâ,[6]—exempt from sins of Rajôguna[7] and, by the Tâpatrayâs[8], unaffected.

1. At the annihilation of this body in the case of Prapannas.
2. At the termination of प्रारब्धकर्म (a Karma already begun) in the case of Bhaktas.
3. Vishnu the sayer of the demon Madhu.
 Another meaning of verse (84) is--Free of all thorns on the way, the Path of firm belief in the Mercy of Madhu's Foe, leadeth one to the royal road leading into the city of Ayôdhya, unassailed by anybody,—Path cool with the beautiful shade which alleviates the glare of the Sun,—path free of all dust and heat.
4. Abode of Supreme Bliss. 5. Accessible disposition. 6. Illusion. 7. Passion. 8. आध्यात्मिकादि.

Sumati.—*Aryaputra*! Methinks that thy word that Jíva, replete with sins innumerable, shall from the ocean of misery be rescued, may but be a hope held forth like the toy offered to a crying child!

King.—My lady charming! thou believer in the Revelations! Follow not the lead of falsity. Art thou not Sumati? Hast thou ever heard of the fallibility of the Revelations, or that of the Lord's promise to protect His devotees? Here is convincing statement for thee.

85. Sumati! Oath upon Fate[1], oath upon thee, oath upon me; if only thou resign thy slumber and look with eyes wide awake, thou shalt thyself perceive the greatness of the Will of Demon Mura's Victor[2], so swift evinced in rescuing the loudly wailing Gajêndra[3] from agony,

1. Lot, or God's free-gift of Grace, or Will.
2. Vishnu.
3. The allusion here is to the Gajêndra Upâkhyâna in Sri Bhâgavata which briefly stated is as follows:—

 Once the head of a herd of Elephants tormented

caught as he was warring, by the crocodile Ahamkâra[1]. Why, to champion the oppressed is a matter of course.

For :—

86. Be a refugee humble, or be he proud or be he culprit, or non-default it matters not, for, he is eligible for protection, as far as possible. This is the great ethical canon, firmly established by the highly virtuous, such as Visvâmitra[2],

by excessive thirst went to a pool of water to quench its thirst, when lo! an alligator caught hold of the foot of the elephant which, knowing of no other protector, appealed loudly to the Mercy of the First Cause of the universe (Âdimûlam). The Lord, loth to tarry a second longer, rode upon His vehicle Garutman and appeared at the scene of trouble. Fast sent He His Discus which cut in twain the head of the alligator; and the liberated elephant was no other than a great Gandharva or allegorically Jîva, liberated from the agonies of Samsâra.

cf. नक्राक्रान्ते करीन्द्रे. ग्राहग्रस्ते गजेन्द्रे, etc.

1. The delusion that body and soul are identical.
2. A sage had to perform a sacrifice for which he required a human being as the victim.

the Dove[1], Sri Râma[2], King Raghu[3], the Dêvapatnís[4], the crane Nâlíjangha[5], Brihaspati[6] and several others.

Sumati.—*Aryaputra* ! Even the great Prajâpatî and others are worshipped by several votaries, whose ambition is Môksha. Such

A king whom he entreated for this purpose would not part with his eldest son; similarly his wife would not part with her last son; the chance therefore fell to the lot of the middle son who was called Sûnassêpha. This latter as a last resort took refuge under Viṣvâmitra who eventually saved him.

1. Kapôtôpâkhyâna, (see Mahâbhârata.)
2. Kâkâsura was let off with his life by Srî Râma's Brahm-âstra, though the former offended at Sîta's breast. When all the worlds would not give him protection against Brahm-âstra, Râma spared his life by the mere fact of his falling at Râma's feet after vainly circuiting in all the worlds three.
3. See Raghuvamsa for the story.
4. Vedic story—"Devâ vai tvashṭâram" etc.
5. See Yâdavagiri-Mâhâtmya, 9th Adhyâya.
6. The story of Indra being saved by Brihaspati—See Bhâgavatam.

being the case, how is it that thou speakest of Srí's Lord alone as the granter of Môksha ?

King.—Oh my sharp-witted love! just think how exceptional forsooth is the greatness of Madhu's Victor !

87. Firm faith in the Supreme as the Root of all Beings from Brahmâ down to the worm, effecteth deliverance from Samsâra. But the numskull who, though aiming at Môksha, payeth worship to the innumerable lower divinities, is like him who hopeth to quench his thirst by dew-drops!

A thousand suns may be drawn in a picture but would they dispel a dot of darkness ?

88. The night of Prakriti, imposing æonic nescientic sleep on Jíva, can vanish only by the blaze of the sun of Sankalpa[1] of our Lord, the Conqueror of Naraka.[2]

1. Divine Will.
2. Hell or the demon Naraka whom Lord Krishna killed, vide Srîbhâgavata—10th Skandha.

Sumati.—*Aryaputra* ! Ever doth the mind of the Devas and the sages waver as to the knowledge of the exact relationship between the soul and the Lord High. But thou fixest thy mind on Srí-Nârâyana alone. How?

King.—Queen mine ! This decision is dependent on the Upanishads, interpreted by (the key of) several Smritis, Purânas and Upabrihmanás.[1] The harmony subsisting between the Vêdas, the Brâhmanas and Nârâyana is well known.

89. The truth to be searched is Vishnu (*i.e.*, Nârâyana) alone. The authorities are the Vedas alone. The True-perceivers are the Sâtvic[2] Brâhmanas[3] alone. Thus judged are that these three do constitute a harmonious group. What use then of the other (lesser) deities who are but worms[4] by comparison ?

1. Those which exegetise the matter briefly touched upon in the Śrutis.
2. Peace-preponderant.
3. The sacredotal class entrusted with the Vêdas and their teaching and practising.
4. In so far as their dependence on Śrî Nârâyana is concerned.

Further:—

90. If a sage Vyâsa, the arranger of the Vêdas, after reconnoitering all sciences divine, and subjecting them to severe ratiocination, solemnly declared thrice in a council of sages—by upraising his hands—the truth arrived at by him;—with him then for our authority, which other than Srí Nârâyana can pose as the Great Truth[1] ?

The saying of the great sages is to the effect—"the way by which the great ones have gone is the best way."

91. Logic hath no finality; the Vêdas are found contentious; the authorities of the Rishis are mutually conflicting. Why mention other paltry utterances? Thus is verity hidden, like hidden is treasure in a cave. The wise man there-

1. Paratatva.

90. cf. आलोड्य सर्वशास्त्राणि विचार्य च पुनः पुनः ।
इदमेकं सुनिष्पन्नं ध्येयो नारायणस्सदा ॥
सत्यं सत्यं पुनस्सत्यमुद्धृत्य भुजमुच्यते ।
वेदशास्त्रात्परं नास्ति न दैवं केशवात्परम् ॥

fore would prefer the spiritual ways of the Great.

The great sages Vyâsa, Vâlmiki, Manu Brihaspati, Suka, Saunaka, and others confirm our view.

Let alone these several sages. Look at this one :—

92. Parâsara,[1]—the real perceiver of truth

1. Once during boyhood Parâsara, learning that his father had been consumed by a Râkshasa incited by Visvâmitra, wanted to perform a sacrifice to exterminate all the Râkshasas. Vasishṭa intervened and requested Parâsara to desist from his desire to kill other Râkshasas who were quite innocent in the matter of the death of his father and then Parâsara stopped his sacrifice. Hearing this glad tidings, sage Pulastya came to the scene and feeling glad that his descendants were saved from a tragical death, blessed our Parâsara with the boon that he alone would perceive the true God. Vasishṭa also blessed him that the boon of Pulastya should prove true. Parâsara has himself mentioned this in Vishnupurâna. cf. प्रदिशतु भगवानशेषपुंसां हरिरपजन्मजरादिकां समृद्धिम् ॥ the colophon of the Vishṇu-purâṇa.

that pertaineth to the Supreme God, who prayeth for Moksha's eternal bliss, to come to all mankind,—bliss exempt from all pangs of birth, dotage and death,—himself supporteth our view, and this is quite enough.

Sumati.—*Aryaputra*? This statement of thine doth not admit of a further rejoinder. I beseech thee to present to Jíva, in a nut-shell, the quintessence of all the Vêdânta. He is in earnest to arrive at truth, but is now perplexed in Vedântic searchings demanding several substantial supports.

King.—Well conceived. I shall meet thy desire.

93. The Lord of Srî, whose Sankalpa is the main prop of the three kinds of conscients and non-conscients[1] and who is the only Prime Origin of the four Purushárthas[2], is the only resting place of all the cluster of the Srutis as the ocean is of all the rivers.

1. The three kinds of conscients are—बद्धाः, मुक्ताः, नित्याः ।
„ „ non-conscients are „ प्रकृति, काल, शुद्धसत्त्वम् ।
2. Four ends of life—धर्म, अर्थ, काम, मोक्ष

Further :—

94. Supreme is the spouse of Srî ; most beneficial is Bhakti or Prapatti towards Him. His blessed Sankalpa sucketh up the Samsâra-sea. In no time can a person overcome the Nescience-fiend through the Noblest Mantra, the Ashtâkshara[1], bequeathing the knowledge (therefor.)

My love ! That which cleareth the doubts of even dullards hath now been briefly stated.

95. But in this Kali-age, some perverts, under the tight cloak of Veda-Vâda[2] only seem to combat the apostates like Saugata,[3] by insincere language like that passed between brothers-in-law. Pity!

But these have been refuted threadbare by the best expounders of Vedânta.

1. The Holy Mantra of 8 syllables.
2. Only ostensibly supporting the Vedic teachings but really following the teachings of Buddhists. Vâda=Argument.
3. A division amongst Buddhists.

For, savants adopt styles, terse and diffuse (as occasion demands).

Sumati.—Well said, my lord! For, my mind is perturbed by the fear whether the Upanishads would all end in misinterpretation by endless arguments of diverse sages, like cows driven and dragged hither and thither by thieves.

King.—Enough of thy doubts!

96. Sruti, followed by the several Smritis, such as that of Manu, etc, unquestionably accepted as authorities by eminent men, countenanceth not, even in dream, the Smritis of Kapila, etc, involving self-contradiction, but *that* Sruti, the authority *per se*, well fortified too by steady logic, deafeneth the uproar of sophistry

(*Behind the curtain.*)

97. Like Ugrasêna,[1] thrown into prison by the wicked Kamsa,[1] our Lord Jîva hath been

1. Ugrasena the maternal grand-father of Lord Krishna was the ruler of Madhura (North). He was deposed and imprisoned by his own son

cast in prison[1] by Mahâmôha, who knoweth not that this will bring about his own complete ruin. As by Krishna assisted by Balarâma,[2] Jîva will be liberated by the very renowned, merciful and all-benevolent king Vivêka and shall attain Môksha?

King.—(*Listening with joy.*)

Love mine! This is the heavenly oracle predicting the unfailing future, even like unto the Revelations of the Vêdas.

Sumati.—(*With joy*). *Aryaputra*! Indeed this is the voice of the Immortals which can never turn false.

Kamsa labouring under the dread of an oracle, (during the bridal procession of his own sister Devaki,) that her 8th son shall kill him (Kamsa). Lord Krishna (the 8th son) in due time slew Kamsa in a duel, liberated Ugrasêna and reinstated him as the king of the Yâdavas.

1. Samsâra.

2. Brother of Lord Krishna. बलोत्तर—In the original also means Mighty Krishna.

King.—Love mine ! Verily indeed ! By thy co-operation, I fancy that the attainment of success is now within reach.

98. May the drop of desire to conquer the hosts of agnostics and apostates develop into the river of Madhusûdana's grace, watering well the Kalpaka tree of Perseverance, so much esteemed by savants, and fulfil my wish.

(*Again behind the curtain, drums beating.*)

Sumati.—(*With wonder*)—*Aryaputra* ! Far off seemeth the event to celebrate the liberation of Jîva with the beat of drums, as also the occasion for our herds of elephants to be seized with frenzy for war. Hallo ! but how then is it that the sky reverberateth with loud uproar, like the roar of clouds at the time of the great Cataclysm ?

King.—Love mine ! This is the drum beaten by the Immortals who hasten our preparation for victory. Now that we have

strengthened our own side, we must now strive to overthrow our enemy's side.

(*Thus saying both exeunt.*)

Finis Act I, termed Svapakshaprakâsa (Demonstration of one's own creed.)

AUM.

ÔM=(A-U-M)

SANKALPA-SÛRYÔDAYA

ACT II.

THEN ENTER SRADDHA[1] AND VICHARANA.[2]

Vicharana.—With thy brow bedewed with beads of sweat, thou seemest as flurried as the cow to see her calf.

1. Lovely are thy globules of sweat, resembling nectar from thy face-moon dripping, or in the lustrous Malli-blossom[3] blown dewing, or from the noble creeper of youth budding.

Sraddha.—My beloved companion! With a wish to prosecute (to a good end) what hath been undertaken by her husband (Vivêka), who is firmly planted in the one-pointed

1. Zeal. 2. Investigation. 3. Jasmine flower.

verdict of the Upanishads, and who hath taken the resolve to combat the opponents (thereof), Sumati the faithful, the blessed wife of Vivêka, hath, to symbolize the welfare (of the mission) sped to the hill of gems fringing the *woodland of pramada*,[1] bidding me cull a cluster of lotuses golden, worthy to lay at the lotus-feet of Srî's Spouse (Vishnu). She there sits, heart full of joy, and I shall speed to Gangâ as smiling with her freshes as Sarasvati, the swan in the lotus-face of the Lotus-born[2].

(*Gesturing fatigue of journey*).

2. When will the clear fair Mandâkini,[3] with banks on either side of its stream, fragrant with the odours of jasmine that creep up the Kalpaka-trees flourishing amidst cool ponds between, (when will this Mandâkini,) alas! wear away the sorrows which, by (souls) violently whirled in samsâric wheel,[4] are hard to bear?

1. A Pleasure Garden where ladies of the harem sport.
2. The Demiurge, son of Vishnu. 3. The Ganges.
4. *i.e.*, rebirths without number.

Vicharana.—(*Pointing in front*).

Here floweth in our vicinity the Gangâ. Thou shalt rest for a while, to ward off the Sun's heat,—as piercing as the poignant words of a villain,—in the jasmine bower grown on an islet in Gangâ that issueth flowing from the feet of Madhu's Conquerer (Vishnu) and rich with the odour of the honey of Kalpaka-blossoms, scattered by the gentle breeze as cool as the heart of the good, and then proceed.

3. In the self-same place—

The wind-tossed trees shower from their branch-tops flowers prodigally redolent,—flowers fit to deck the fillets circling the locks of the ladies of Mahêndra's court, reposing in the shade,—flowers reminding the shafts of the great archer, Kâma, the betrayer of the coyness of women.

Sraddha.—Be it as it pleaseth thee, my friend !

(*Both sit down with ease.*)

Sraddha.—Lo ! Vichâranâ ! What brought thee to this place ?

Vicharana.—My beloved friend ! Hear me.

Some apostates and agnostics, clever in establishing the doctrine of Buddha and Jina, have now been ordered by king Mahâmôha—irate at hearing the preparations of king Vivêka, assisted by his chief Vyavasâya,[1]—to perturb Jiva whose mind is now firmly fixed on Purushôttama's (Vishnu's) lotus-feet, by diverting it to some other object, just like a tiller leaving his plough and running after a jackal[2]. The rumour that these atheists surround the Jiva hath reached Sumati, our queen, who hath asked me to convey this news confidentially to the chief Vyavasâya, who is now closetted with the great king Vivêka. I have now set out to see this Vyavasâya.

Sraddha.—That the Perverts have joined hands with Mahâmôha in his enterprise is just like the asses' song in the ghost's marriage. But mind not. It is no difficult task at all

1. Industry or Effort.
2. हालिकजम्बुकदर्शनन्याय

for our great king to overthrow the doctrines of our opponents.

Vicharana.—Hallo ! Sraddhâ ! How thinkest thou that the doctrines of several able apostates, pursuing the creed of Brihaspati[1] and others, could be subverted by a single person ?

Sraddha.—Thou shalt realise the truth of what I say, on the basis of the popular dictum that truth alone endureth and untruth betrayeth itself in time.

4. Quick can Vivêka overthrow the creeds of all Heretics like the rising Sun driving darkness dense, like the raging wild fire devouring the forest dry,—the forest of the Vindhya range,—like the mighty hurricane blowing off cotton mountains high.

1. The School of Philosophy founded by Brihaspati the main doctrine of which is :—" Enjoy whilst thou livest, for it is but blank after death." " Eat and live to-day, let to-morrow take care of itself." &c. See *Paramata-bhanga* by Deṣika.

Therefore the attempt of Mahâmôha in collecting a host of Perverts to conquer Vivêka is no better than that of a stone-raft sought out for crossing the high seas.

Vicharana.—Dear friend ! Thy words have swift imparted courage to me, and my mis-givings have given way. I shall see my lady after speedily executing her commands.

Sraddha.—Hallo ! Vichârana ! Thy level-headedness, and friendship as well, have been demonstrated. I will now gather lotus blossoms, and thou wilt betake to the royal castle.

(*Both exeunt.*)

Interlude ends.

THEN ENTER KING AND VYAVASAYA.

King.—General mine ! This indeed is the best time for me to take stock of work done and of work remaining as regards Jîva journeying to the goal of Bliss,—Jîva

distracted by pursuits vain and bound by karmas severe, so many times over.

(Brooding for a while and sighing.)

5. In this perfect world, teeming mostly with ignoramuses, God's displeasure compelleth crafty men being born, to range themselves in hostile camps, to devise doctrines diverse, and by their inculcation to provoke wranglings many. In no way do these differ from the ravings of men gone daft.

Alas ! How shall true Vêdânta thrive in this world pestered by (such) doctrines distractingly diverse, causing confusion worse confounded ?

(Looking at the sky.)

Ah, thou vile Mahâmôha ! By rendering the worlds three bewildered what hath been or what will be thy gain ?

6. Where drugs life-giving have become scarce, noxious ones beteem the sea-girt earth.

To remove this pain, I shall resort to the Lord Almighty.

(*Gesturing recollection.*)

7. I adore the causeless and stainless splendour of Hayagrîva, present as a pure mount crystal-made, depriving the agonies of the worlds three by His dazzle, nectar-like,—Hayagrîva whose neighing voice resembleth the Upanishads Eternal.

8. Further, may the neigh of Hayagrîva—the sum and sense and seat of Vedas, Sâma, Rig and Yajur,—of all obstacles the Remover,—the surging swell of the sea of self-knowledge—efface my inner ignorance, caused by the clamour of heretics, conceited, combative and carrying a roaring trade (of theirs.)

Senapati.—Ah. Great King ! By valour over Mahâmôha, thy success is as sure as the unfailing noise of the Aranyakas[2] that compare only with Anaranyâ's[3] curse.

1. The horse-faced form of Vishnu.
2. The main body of the Upanishads.
3. A king of the Ikshvâku race, an ancestor of Sri Rama, was forced to wage a battle with Râvana when the former was quite unprepared and

9. Thou hast just[1] imparted Vedânta-knowledge to Jîva; all that remaineth now to be done is to remove his inattention[2].

King.—(*With joy.*) Genial soul. In all modesty hast thou rightly reminded me. With thee to aid, what yet remaineth to be done, I guess, hath already been done.

10. Let alone Sama, Dama and others, arrayed in hosts of hundreds and thousands, heroic enough to cripple Mahâmôha's gratuitous hate for me. Like unto Vishvak-sêna[3], the all-devoted to Vishnu in the work of overthrowing Asuras, art thou (to me) the efficient tool to fell faiths, faithless.

was eventually slain, and who before his death pronounced the following curse on Râvana.

cf. Uttara Râmâyana.

उत्पत्स्यते कुले ह्यस्मिन्निक्ष्वाकूणां महात्मनाम् ।
रामो दाशरथिर्नाम यस्ते प्राणान्हरिष्यति ॥

1. The reference is that in the 1st Act the Vedânta knowledge has been imparted to Jîva.
2. In this act the subversion of other heterodox faiths is to be undertaken.
3. The Lord of Hosts under Vishnu.

Senapati.—My Lord ! I am like thy weapons but a dependent of thine, for thy foes to be worsted.

11. Thy majesty, firm in combating thy opponents,—for thou art faultless of knowledge in diverse Sâstras thriving unfettered Logic etc., needest little help, an unrivalled warrior as thou art of high prowess. Such being the case, like but thy shadow, thee, I follow, filled as thou art with the flood of "food reflective[1]" in all thy acts which go to make, and keep and unmake (matters). Therefore either Sumati or myself cannot, like the fish separated from water, live[2] even for a moment apart from thee.

King.—(*Musing*).

12. General ! Mark thee ! Several creeds sophistic are current in this world as against reasoned argument, designed for stultifying

1. i. e. Jñana=knowledge, Darsana=Vision, Prapti=Fruition.
2. cf. न च सीता त्वया हीना न चाहमपि राघव ।
मुहूर्त्तमपि जीवावो जलान्मत्स्याविवोधृतौ ॥ (Râmâyana.)

the wits of theAsuras etc. They are like darkness to be swept by the Sun.

These silly disputants, who indulge in diverse meaningless arguments—which differ not from the uproar of the great ocean churned by Madûsûdana's strong arms with the Mandara mount revolving—attempt to metamorphose even a Brihaspati[1] into a Vanaspati.[2] These Pervert-Elephants, eagerly raiding the plantain-grove —Path of Virtue, are surely fit to be overthrown by the most mighty Lion of Forceful Authority, which always hath a cautious beginning,—Lion which hath for its shining fangs, the founding of the Right Creed and the overthrow of the Wrong Creeds,—Lion, which hath for its claws sharp, the five kinds of Tarâka[3] and which dwelleth in the forest of the Upanishads.

1. The Preceptor of the Devas, 2. The forest deity, 3. The five are--(1) आत्माश्रय (2) अन्योन्याश्रय (3) चक्रकाश्रय (4) अनवस्था (5) अनिष्टप्रसङ्गरूप

Senapati.—My Lord! Indeed thou hast appointed Vâda[1] and Vêdânta Siddhânta[2] to overthrow the heretical creeds. The *coup de main* of that dialectic warfare is come nigh.

(Then enter Siddhânta[3] and Vâda[4] guised as Guru-preceptor-and disciple.)

Guru.—Live thou long! Adept of the highest truth and opposed to opponents as Hanumân to the Lanka-hosts, I judge that thou hast by agitation and clarification established Spiritual Science according to the maxim "planting the post."[5]

1. Argument 2. The Vedântic apodictic.
3. Siddhânta is here Sri Râmânuja.
4. Vâda is here Sri Vêdânta Desika; Chronologically Sri Vêdânta Dêsika was not a contemporary of Sri Râmânuja but the faith founded by the latter was firmly established and amply improved by the former. Naturally enough the yearning to meet his preceptor was so dominant in the mind of our Sri Vêdânta Dêsika that the much-longed for meeting is arranged for dramaturgically in the discourse and criticism of other faiths that is found in the rest of this Act.
5. Sthûṇâ-nikhananyâya maxim: an analogy

Pupil.—13. (*With humility*) Divine sire! In the ascetic garb thou seemest a Dattâtreya[1] described by the great sages as having defended the Vedas,—Dattâtreya who was Vishnu Himself incarnate bearing the Triddanda[2], when inroads were made into them by Kânâdas,[3] Buddhas[4] and Pâshandâs[5].

Guru.—Long life to thee! These outcastes and perverts are in truth Asuras. I vanquish them, assuming the form of Vishnu.

Pupil.—Divine sire! Worship-worthy art thou, in thy form of Vishnu, with the reverence meet for Vishnu.

14. Now I adore thee, the wearer of the

for establishing a truth on a firm basis, viz., a pillar inserted in loose soil and firmly planted therein by continued to and fro movement.

1. An incarnation of Vishnu as son of Atri.
2. The triple bamboo staff carried by the Vaishnava Sanyasins representing the subjugation of thought word and deed.
3. Followers of the Vaisêshika doctrine which recognised 7 instead of 16 categories.
4. The followers of Buddhism
5. See n. 5, p. 17.

holy thread and *ûrdhva-pûndra*,[1] the bearer of the holy staff—Tridanda[2], the sum-total of the virtues of the worlds three, the protector of all refugees and the wearer of the ornamented sikhâ[3].

(*Thus saying prostrates.*)

Guru.—15. May thou live long! May thou establish the Vêdânta, and the heresies overthrow. May thou be esteemed by the pious and of vast bliss be thou receptacle.

(*Thus saying, hands a ring of Kusa grass symbolic of Divine Power.*)

Pupil.—(*Receives and wears it on the right hand after placing the same on the head).*

16. May the varied rivers of the great bliss of Brahmânubhava,[4] diversified with the emulating billows of ardour, numberless and ceaseless, descend on thee,—(rivers) easy of reach to Sages and Siddhas[5],—

1. The Vaishnava vertical marks borne on the forehead.
2. See n. 2.—p. 98.
3. Tuft of hair grown on the head of an Ârya, the mark of a Vaidika.
4. The enjoyment of God.
5. Yogis.

(rivers) mingling with the milk and honey of Brahman's perfections *par excellence.*

Pupil.—(*With humility*) Methinks that all my hopes are practically realised through thy divine blessings which never prove futile. Divine sire! If I am fit to hear what I propose to ask thee, I pray it might be put into my ears.

Guru.—When a pupil, good and lowly, doth approach, what is there that cannot in its good time be imparted to him?

Pupil.—Divine sire! Victory by logomachic methods is by great sages forbidden. For, they say that he who gloateth over such a victory over a Brâhmana shall be born a cursed[1] tree in the burning ground. How else are our disputants of the opposite side to be vanquished?

Guru.—(*With favour*) Youth! In right good spirit hast thou put me this question, but

1. वादेन ब्राह्मणं जित्वा हृष्टो भवति यो द्विजः ।
श्मशाने जायते वृक्षः कङ्कगृध्रादिसेवितः ॥

bounds of duties bidden are surely determined by differences of caste, order, birth, race, clan, community, place, time etc. Therefore I desire to defeat these heretics through thee, as myself by my order is debarred from doing so, even as Visvâmitra did slay[1] the Râkshsas through Râma only. In this affair then,—

17. Able lad! Let Jalpa[2] along with Vitanda[3] be far from thee. Win thy opponents, inspired by well-established truth.

Or acting under my behests even like Srî Râghava plying Balâ and Atibalâ[4] under

1. The allusion is to the Râkshasas, Subâhu Mârîcha and the Râksbasi Tâtakâ who all caused havoc to Visvâmitrâ's sacrifice. Sage Visvâmitra to avert this evil begged Dasaratha of Ramâ's help, who was just then in his teens. Râma accompanied Visvâmitra, killed Subâhu and Tâtakâ and made Mârîcha flee for life.
2. जल्पः=विजिगीषु कथा (Prattling with intent for victory.)
3. वितण्डा=स्वपक्षस्थापनहीना परपक्ष प्रतिक्षेपमात्र पर्यवसाना। (criticism.)
4. Two mantras taught by Visvâmitra to Râma for vanquishing enemies.

the tutelage of Visvâmitra, thou shalt conquer the apostates who abuse the Vêdas and the Almighty, even Jalpa[1] and Vitanda[2] pressed into service under my guidance, but as tests of Tatva[3], save when thou dost argue with virtuous souls.

Pupil.—(*With suppliant hands*) Thy divine commands I bear on my head, but how is it that this onerous work of capable debators is laid by thee—the world-teacher on my insignificant self ?

Guru.—Listen.

18. Several are my disciples in this world who grasp more than what is taught, and who are adepts in the tenets of diverse doctrines such as those of Buddhism etc, mutually conflicting, but none but thou whom I approve and whose clear wit streameth full and startling, art sought after by the opponents to take up the gauntlet.

Pupil.—Revered sire ! I note thy commands. No debate can proceed without some doc-

1. See n. 2, page 101. 2. See n. 3, page 101. 3. Truth.

trine agreed upon. Hence assign to me as thou willest.

Guru.—Charming child! When there is a difference of opinion among our own adherents, thou shalt stand by a Sâstra common to them, but when the difference is with rival thinkers, by the Vêdânta Siddhânta; even here, there are five or six high-class works dignified by brevity and glossary composed by us under the inspiration of Achâryas—Parâsara, Vyâsa, Suka, Saunaka, Bôdhâyana and others. Well-versed in these works, and heart set on them, thou shalt employ authorities and arguments that will carry convincing joy to the assembly.

Pupil.—So long as thou art vouchsafing to me, I shall not in the least err.

19. In a mind elevated in character by the grace of the Guru, what (truth) instinctively flasheth can vanish never. But when wrong interpretations are fabricated even by Rishis or others, they shall in no time pass into *limbo*.

Guru.—Lad ! Dreading the world-deluding sophistries (extant), I commend thee to close attention.

20. The fallacies established by ill-witted apostates and perverts, causing a momentary confusion even to (the intellect of) a council of adepts in (Vêdântic) debate,—only connoting nonsense, genetic of false developments—and as stony as the heart of women, excite much fear.

Pupil.—Divine sire! This dread concerning me can only arise from thy inordinate affection for me.

21. Breatheth there a man, desirous of wordy-war who dare challenge me to contest, whilst at thy hands I have received all knowledge, and whilst under thy commands, I am acting ?

Guru.—Pupil ! Beware of this as well.

Pupil.—May it please thy reverence to favour me with thy further will.

22. Our utterances, lighted up by the

grace of the Achâryas, delightful- made for instruction, convenient, the crowning jewel of Dame Sruti espoused of the Lord,—utterances terse[1] or elaborate[2], appealing to soft minds,[3] approvable to high minds[4]—compiled with due attention to importance,[5] —utterances which elucidate the Lord's[6] Song,—are fit to be believed in by the wise.

Pupil. — That thou shouldst so say is a superfluity, for thy works are forsooth the props of the Upanishads.

23. For, ye have lit the lamp of Srî Bhâshya, feeding it daily with the oil of your love,—the joy of the savants, in their hours of happiness,—lit up for the delectation of the postulants in the foul night of Samsâra.

24. Though small the acquaintance, the Sástra thou hast ordained sufficeth to uproot atheism and appraise the Lord's

1. Vêdânta-Dîpa. 2. Srî-Bhâshya.
3. Gadya-Traya. 4. Vêdânta-sâra.
5. Vêdârtha-sangraha. 6. Gîtâ-Bhâshya.

All by Râmânuja.

Grace, to drive darkness and enhance the joy[1] of God-knowledge,[2] to redeem from evil ways and to implant in The Way.

However owing to my vascilating disposition, I submit to thee a matter once remembered, but now escaping my memory.

Guru.—What may that be ?

Pupil.—25. Ordering that-wise and ordaining this-wise, how is one (God) rendered a well-wisher ?

Guru.—Humph ! How clever in proposing subtle questions !

Pupil.—How is redemption possible from sin, which is hard to surmount, on account of its attendant circumstances ?

Guru.—Thou hast now propounded another question more subtle still !

Pupil.—How is punishment inflictable on one freely permitted to err ?

Guru.—Considering *Karma* as the conditioning

1. Knowledge of God. 2. Verity (Tatva-jñâna).

cause and as destined to end, all these three-fold difficulties disappear.[1]

Pupil.—(With joy) How tersely recondite and dignified, and patent only to cultured minds, are thy good self's words? I shall propound this same before the august assembly.

26. The High Pontiff's utterances rain the nectar of Môksha—(the nectareous flood) abrading the banks of the modern ill-witted,[2] quenching, medicine-like, the poisonous fire of false faiths[3] burning up

1. The implication is:—*Re* question (1) God's well-wishes to jîvas are in no way affected as jîvas indulge in sins owing to the result of their past Karmas. *Re* question (2), the cause of even a learned man committing sin is due to his Karma. *Re* question (3), though it may be that the sins are the making of God, jîvas nevertheless indulge in sins owing to the force of their previous Karmas and as the result thereof get punished.
2. Reference to the out-Vedic creeds such as Buddhism and Jainism.
3. Reference to masked Vedântism such as Advaitism.

the soul,—the toilet-maids (*i.e.*, the utterances) who plait the top-knot[1] of Eternal Sarasvati's[2] tresses.

27. Other creeds, knit together by hundreds of jargon-words, conveying nonsense and eventuating in nothing but confusion, cannot be palatable to those that have tasted the High Yogi's[3] works. Can Siva accustomed to wear on his head the sacred Gangá, teeming with pearls and oysters, bear a slimy ditch infested with frogs?

Divine sire! Some near in this assembly whisper that thy creed hath but few adherents in this world where so many creeds obtain. I shall just deliver them a repartee (*looking around*)

1. Reference to the closing or crowning parts of the Vedas *i.e.*, the Upanishads.
2. The Goddess of speech personifying the Veda itself.
3. Sri Râmânuja is referred to in this verse and the rest of the Act variously as यतिपुरंदर, यतीन्द्र, यतिराज, यतीश्वर, etc.,

Ha ! Pets of Devas ![1]

28. Hearts set on voluminous works composed by the wrong-witted, take the words of the Lord of Yatis[2] (Rámánuja) as light. But the Kaustubha[3] gem decorating the broad bosom of Murâri (Vishnu) certainly in, the scales weigheth light as against a mountain !

29. Let the works of the Lord of Yatis which fix the sense of ancient Vedas, be lauded or cajoled, by those whose minds are warped by false faiths! What doth a salt-dealer know of the value of camphor, the essence and fragrance of which are so loudly lauded as to shiver the city (into pieces) ?

(*Listening*) What ! Sayest thou that our faith is but new ? (*clapping hands and laughing*)

1. Goats—as brainless as goats.
2. Ascetics.
3. The ornament worn on the chest of Vishnu. The implication is that though Kaustubha is lighter than Kulâchala mountain, its superiority is unquestionable.

30. A thing is conceived by one as beyond dispute ; another by another similarly, both claiming adherents. No sane man can here say both are right. Hence when one party demolisheth the other, no finding and judgment are possible. Ergo, that (doctrine)—Old or New—is to be accepted which accordeth with Truth.[1]

Further :—

31. At its time all is new, after which, it is old. Hence old and new do not constitute the ground for good and bad.

Guru.—Enough with these stupid. Let those be attacked now who dispute the sense.

Pupil.—Holy sire ! Who, even in a dream, can fabricate flaws of sense in thy creed, exempt from all trace of fault ?

32. That vain person who imputeth fallacies of his own creed to thy creed harmonising with the Crest[2] of the course

1. That which is arrived at by viewing it from the right perspective.
2. Upanishads.

of Srutis, can be no better than a person who, flinging dirt with his own hands, but which falleth on his own person, wisheth to stain the sky therewith! Further.

By none can thy school be assailed. Vain ranters thus are these stupid opponents!

33. Let one close one's eye[s] [the Sun] is not screened thereby; let one [close one's] ears firmly, the cuckoo into a [crow] is not transformed; let a lad whirl fast round, with him the Earth rotates; [not] at him fight with his fist, the [sky] not disturbed thereby.

Guru.—Lovely lad! Right well hast thou spoken. I am just on the look-out for a suitable president and an assembly for thee, who hath launched the capaign against all pugilistic heretics.

(Gestures meditation.)

King.—Generalissimo! Opportune 'tis now, for us also to join.

Senapati.—I fully agree with thy Majesty's resolve.

(*Both approach.*)

Pupil.—Divine sire! Close at hand is the President attended by his Generalissimo.

Guru.—(*Turning round and looking with joy and regard.*)

34. Anon, and in right time hath (*the Sun of*) Vivêka risen, attended by his sunshine, Vyavasâya; he will himself dispel the [illegible] of scepticism, weaned of all wisdom-ugh.

35. Yonder [illegible]ne shineth the paragon of virtue, Vyavasâya, Vivêka's generalissimo standing there will all savants that espouse his school.

King.—(*With humility*) Here Vivêka with his generalissimo payeth his respects due to thy divinity.

Guru.—Great king! May thou be blest in every respect.

Further:—

36. The Sruti, though violated in various ways by Bauddhas[1] Kânâdas,[2] Naiyâyikas,[3] Jinas,[4] Kapilas,[5] Châvâkas,[6] and Gômukhavyâghras[7] shining in the (*ostensible*) coat of Vedic research, is, in this world, protected by thy (Vivêkâ's)[8] Saviour—the Almighty who incarnateth Himself in diverse ways, and doth thrive, coming out unscathed from the turmoil of perverts.

1. See n. 4, p. 98.
2. One of the 6 principal systems of Hindu Philosophy founded by Kânâda.
3. A system of Hindu Philosophy founded by the sage Gautama.
4. Jaina.
5. The founder of the Sânkhya system of Philos
6. A sophistical system of Philosophy foun Brihaspati who propounded the grossest materialism.
7. Prachhanna Bauddhas *i.e.*, Believers in to appearance but really professir doctrines, as deceptive to appe possessing the tame cow's face of a tiger hidden under it.
8. चिदचिदीश्वरतत्वविवेकः ।

King.—Holy sire! Thy mere look is fraught with all kinds of blessings for us; thy well-wishing (again) seemeth a superfluity.

Guru.—King! When I have been in dire need of a President, thou hast, by the swing of merit, appeared on the spot, attended by thy general. President majesty! Then bid this disciple of mine to perform the task on hand.

King.—I shall direct him as thou willest.

(*Turning to the pupil.*)

Sweet Brahman! Deeply devoted art thou to this all-knowing sage.

Methinks, this our Guru is no other
the Vedânta creed itself (incarnate)
hyself the debate, lord of disputants
te.)

his, *imprimis*, thy attention is
ed.

! Command.

King.—Peace to thee!

38. With humility, please good men; the ways of the wise, demonstrate; offenders of holy men, dread; the Trivarga-addict,[1] treat as straw; resting thy load in thy Lord Eternal,—All-forgiving Śrî's Spouse,—adopt the habit of the Châtaka[2] bird, ever on cloud intent.

Senapati.—Holy youth! Understandest thou His Majesty's will?

Pupil.—Is there more to attend to?

King.—39. Learn the letters of the Upanishads, and avoid association of the aliens; serve as a rule sage-souls, and despise the averse[3] and the perverse.

1. The three aims or ambitions of men, of lower sort *viz.*, Dharma, Artha and Kâma.
2. The cloud must rain before the Châtaka bird will drink. The God-aspirant likewise looks up to God alone for His drops of grace.
3. Avert from God and therefore averse to the Vedântins.

Guru.—Live thou long! listen attentively.

Pupil.—Great is thy grace!

King.—Pious youth!

40. By knocking down the misconstructions, strayed from authoritative paths, adversaries shall be expelled on the principle called Sthâlîpulâka[1]. Surely all the gold ingot is not rubbed on the touchstone to test its quality.

Pupil.—Aye! As willeth thy Majesty, will I summon these quidnuncs for verbal gymnastics.

(*A little louder*).

41. Here haileth Yatîndra—the hill-fount of the rivers of all knowledge,—Yatîndra, the tree assuaging the fatigue and refreshing those tired of ceaseless circling in Samsâra,—the rising sun to the night of illusion of the

1. Ascertaining by testing only a few grains in the pot, that the whole rice in the pot is boiled; hence using a test.

perverts, and the full-orbed Moon to the tides of the Vedic sea.

(*Inside the curtain.*)

42. Schooled well in the systems of Tarka,[1] Vyâkarana[2] and Mîmâmsâ[3], and our manliness paraded in systems counter also, we declare boldly in this assembly that we care not our contesting foes—from Sêtu up to Himâlaya—a yarn, straw or chaff.

Senapati.—*Arya* ! Hearest thou the proud challenge of the opponents ?

Pupil.—(*With anger*) Enough of insolence!

43. On my head humbly bear I, the lotus-feet of the wise whose hearts are redolent with the lore of Yatirâja, but on the head of those[4] whose hearts are

1. Logic.
2. Grammer.
3. One of the six chief systems of Hindu Philosophy.
4. Sânkhyas, Vaisêshikas, etc.

burning with faiths adverse, I plant my left foot[1].

1. Srî Desika does not mean literally what he states here. It is a mannerism he adapts such as Sahadeva's similar assertion when in the great Râjasûya sacrifice his discretion to do the first honor to Lord Krishna in preference to all great kings, sages and elders assembled was questioned by Sisupâla. Read Mahâbhârata Sabhâparva thus :—

Asked by Sisupâla thus :—

"प्रष्टा वियोनिजो राजा प्रतिवक्ता नदीसुतः ।
प्रतिग्रहीता गोपालः प्रदाता च वियोनिजः ॥"

Sahadeva replied thus :—

"स पार्थिवानां सर्वेषां गुरुः कृष्णोऽपरो न हि ।
तस्मादभ्यर्चितोऽस्माभिः सर्वे संमन्तुमर्हथ ॥
यो वा न सहते कश्चिद्राज्ञां सबलवाहनः ।
क्षिप्रं युद्धाय निर्यातु तस्य मूर्ध्न्याहितं पदम् ॥"

* * *

ततो न व्याजहारैषां कश्चिद्बुद्धिमतां सताम् ।
मानिनां बलिनां राज्ञां मध्ये संदर्शिते पदे ॥

Similar instances lead one to think that one of the ancient ways to assert incontrovertible truths is by some such open taunt. All that is meant here therefore is that Srî Desika is

King.—Blessed sire! Timely is this *Arya's* bravado, like Hanumân's[1] breathing implicit devotion to the master.

Guru.—(*Aside*) What can be the motive of the king in giving prominence to this boast?

44. (*Aloud.*)—A hero in the system of Sruti and adept in ousting the adverse (thereto), may it be that the boast of such a Debater is not gloried?

Pupil.—(*Humbled and trembling*)—(*Aside*)

Alack! To efface[2] the sin of self-praise, unconscious, let me laud my masters and their teachings.

45. (*Aloud*) Here standeth triumphant our Apostolic lineage,—consoling,—proud of

firmly convinced of the truth of Râmânuja Darsana and that he is equally convinced of the hollowness of the other Darsanas.

1. cf. न रावणसहस्रं मे युद्धे प्रतिबलं भवेत्

2. It is a belief among the pious that the mention of the Âcharyâ's name alone will wipe off the most heinous sins.

the pride of rivals quelled by the vibrating waves of Hayagriva's[1] neigh, revelling in (our) heart-thrones,—lineage revealing the right way by the yarn-pile of other creeds being swept away by winds,[2] borne of the fluttering pennons[3] hoisted on the mansions of the quarters ten.

46. Had Srí Râmânuja not promulgated the ancient system of Philosophy, which saveth Dame Sruti from widowhood,[4] by still vouchsafing for her the embrace of her Lord,[5]—ridiculous would be Vyâsa[6], oblivious would be Vâlmîkî[7], a toy would be Srí Suka[8], and vain indeed

1. The horse-faced Avatara of Vishnu.
2. The allusion is to Nyâya-Tatva, (of Nâthamuni) —Siddhi-traya (of Yâmuna), Srî-Bhâshya (of Râmânuja.)
3. Satadûshani, (of Desika) etc.
4. By refuting materialists who impute wrong meanings to the Sruti by denying the Godhead &c.
5. The Parabrahman.
6. The reputed author of the Mahâbhârata.
7. ,, ,, ,, ,, Râmâyaṇa.
8. ,, ,, ,, ,, Srî Bhâgavata.
the word Suka means a parrot as well.

the labours of the great Bôdhâyana[1].

King.—*(With delight.)* Who can not be won by this *Arya*, of such lasting love to his master ?

For :—

47. Of love unabating for his master, ever intent on his praise, and with care for his goods, house, etc., and conserving Tradition for use for the fit, this grateful, sinless (disciple), is sure to earn his treasure.

Pupil.—I hope to come out victorious only by the strength of our siddhânta. Thy majesty shall anon witness it.

48. The compositions[2] of Yatirâja are immune from contradictions; lovely by reason of being distilled from Bôdhâyana's work[3], and blazing with faultless arguments;

1. The reputed author of Vṛitti-grantha on Brahma-sûtras.
2. Sri Bhâshya and other works.
3. Vṛitti-grantha.

by such incontrovertible annotations, they (compositions) serve to tap that nerve[1] (in man) that is suffused with full-blossomed knowledge.

Moreover:—

49. This, our Dispensation thinneth all darkness, by reason of its compatibility with Perception[2], its simplicity of Inference[3], and its imperilment of atheism[4] by (God's) knowability from Scriptures indefective. This (Dispensation) is

1. Knowledge is here the light or the illumination or the spiritual virtue the soul possesses intrinsically, and which is effectually hidden in "earthen vessels." The physiological counterpart of this psychical fact is the nerve or nervous centre alluded to, or it may be taken as a symbol.

2. The reference is to Saugatas who deny the reality of the world.

3. The reference is to Vaisêshikas who harp on arguing about the atomicity of atoms.

4. The reference is to Mîmâmsakas who deny the Godhead.

demonstrative of Nâthamuni's[1] intuitions, promoted by many works as those by Yâmuna[1], and fostered so well by Yatîndra[1].

King.—What say ye now ?

(*Behind the curtain.*)

Great uproar by repeating "Tarka, etc. verse 42."

(*All listen.*)

Pupil.—(*Repeating verse 43 in his turn, stops half way and looks at the King.*)

King.—Repeat, repeat.

Pupil.—(*Repeats the rest.*)

King.—*Arya* ! I desire to have all doubts dissolved by thee,—the treasure of all knowledge, gained from thy master, by disputations held, with the learned men here congregated.

Pupil.—(*Proud and slighting*). Thy Majesty ! Listen intently.

1. Founders of the Srî Vaishṇava-Siddhânta.

50. Kânâda's story, I have only too well studied, and those of Akshapâda have taught. With Pûrva Mîmâmsa I am puffed. As to Sánkhya and Yôga, I have oft discoursed upon them. Ha ! Ha ! Is there thus (yet) an iota for me to reflect about those, wandering in the wilderness of several false systems shattered indeed by Yatîndra,—those blinded by the night of inner illusion ?

Besides :—

51. Whoso, in this last age (*Kali*), learneth this Yati-king's dialectic dissertations, disclosing the peculiar Visishtádvaita doctrine[1],—the day-break to the darkness of nescience before him, anon declineth the wrangling waves of Casuists,

1. शरीरशरीरिभाव: = That the souls constitute the Infinite body of God. This doctrine is peculiar to Visishṭâdvaitism or qualified Monism and reconciles in the most satisfactory manner, so far ever attempted, of the true relation of Soul to God.

competing with each other to standardise their respective dogmas.

Guru.—Great king ! These pedantic perverts, who blow their own trumpets by their blatant tongues, are eager to throw the gauntlet.

52. On the analogy of a 'Dog-Hog fight[1]' these ravishers of Vêdânta-Siddhânta, lead the attack, in company. Let therefore thy General check them, so that they may each in turn argue with our pupil.

Pupil.—53. (*Smiling*) A pre-conceived notion that Perception and Revelation are weaker than Inference, taketh hold of these contestants. But of no avail is Reasoning (*i.e.*, inference) in arriving at Truth ; therefore mere Reasoning is of little practical utility

1. A pack of dogs, though quarrelling with each other, yet band together, forgetting for the time being their own mutual malice and chase a hog. Even so are the followers of creeds other than Vedânta-Siddhânta, who, though mutually differring from each other, club together when opposing the creed of Vedânta-Siddhânta.

in this world. Mind not the sundries; some wicked men, with conceit brimming in their minds, desire to overthrow, alas! the virtuous with arguments unworthy to be pronounced in an assembly. The foremost[1] in this assembly and the foremost[2] in the army, shall hear this as well :—

54. Self-condemned standeth the mass of arguments adduced by these Casuists by their mental conflict with each other; their Sástras are refuted by the eternal Vedas. Now the contestants relying on mere bombastry, are no match for me, even if they bodily oppose me.

(*Smiling.*) Hallo! The blind lead the blind with the staff, and the lame carry the lame!! Even so are these perverts, whose wits are blinded by the darkness—Karma, and who are the trusted counsellors of Mahâmôha.

1. Vivêka, the President (King.)
2. Vyavasâya, the General.

55. With their oratorical effusions matching rills but swelling sudden under pour of rain,—bristling with vulgar slang,—and resembling shingles rattling in the mouth,[1]—these (casuists) entice only numskulls who enthuse (over such effusions).

Ha! ha! These satellites of Mahá-môha flattering these orations, bring to our mind the jackals, belauding asses' music.

King.—General! Direct, for debate one after another, these individuals, small-witted in that they flout at the Vedánta, pregnant with sense.

Senapati.—I shall call to order these senselessly blatant men.

1. *i.e.*, slurring and indistinct pronunciation; or their arguments are as much not amenable to reason as the improbable tale that a person swallowed a rock, or as deceptive as a juggler feigning to eat stones—or it also may mean offering stones to the listener to eat, instead of food r fruit.

(*Turning round and looking.*)

Listen Oh non-Vedins and Veda-misinterpreters!

56. Stop now with your false jargon, dear only to the mean,—puffed up with mutual admiration but repugnant to the galaxy of savants. In troth see your methods lame before these truth-speaking lions of good men!

Pupil.—Blessed sire! Cast thy looks this way.

57. These men embrace corrupt dialects such as the Mahárâshtrá, Mágadhî, Saurasênî, Látî, Gàudî, etc., which Buddha, Jina, and others, have passed off as Scriptures,—dialects that are the laughing-stock (of the Samskritists.)

I also, nevertheless, versed in all these dialects, shall win these disputants by their own weapons; so goeth the saying, that 'devils must be met by devils' *patois.*'

Guru.—Help thyself to language divine (*i.e.*, Samskrita) or non-divine *i.e.*, Prákritic but

the divine would appear to be all-agreeable, for it seemeth to be so to the king, in all likelihood.

King.—Sire divine! Mightily bold is this eminent personage, the object of thy grace.

Senapati.—What wonder!

58. Here stand (arrayed in glory) these Agastyas,[1] who have drained dry the ocean-streams of these boasting casuists, captured by the demons of vain debate,—Agastyas, ripe with the voice of wisdom, by sitting at the feet of the king of ascetics(=Rámánuja).

59. The great tumult uprising from the mutually-contending and dry-discoursing elephant-army of these wranglers bursting with boast, and violating with vain talk the ways of the Veda, ceaseth, the

1. The implication is that savants versed in Râmânuja's lore will put an end to the notoriety of the followers of rival creeds even as quickly as Agastya dried up the ocean by one sip of his.

moment Yatîndra's blessed word is uttered, albeit casually.

Pupil.—Acting as I do in the presence of the president (king) and the commander-in-chief, and armoured as I am firmly by the grace-filled eyes of my teacher, what fear is there in this wordy-war?

Now:—

60. Brilliant from my birth reigneth my intellect, and purposive. So it is by virtue of my Pontiff (=Râmânuja),—the axe to the dreadful world-evil. Even the God-ordained great illusion-night can never bring sleep on me, drunk as I am in the nectar-drug, drawn from his (Pontiff's) milk-sea like sermons[1].

Besides:—

Unrivalled, have we all these days passed among the disputants, filling the royal courts of the countries, Tundîra, Chôla, Pândya, Kêrala, Karnâta, Nepâla,

1. Śri Bhāshya &c.

Mâlava, Gauda, Lâta, etc., and never were there brow-beaten. Walking as we do, in the kingly ways of the Vedas, and keeping as we do the company of good men, we are happy.

But why so contentious ?

For:—

61. Let alone the fact that Sri Râmânuja's followers have a spotless wisdom from their very birth. Let alone again the fact of his eternal works being by nature supreme, sportive and savoury. Who shall even dare to lift his eyes before my debate, conducted with a weapon-to-weapon vehemence, in the war of words ?

Senapati.— Indeed !

62. What is achieved through the Achârya's single eye of grace or his two physical eyes cannot be achieved by the Three-eyed,[1] the Eight-eyed,[2] or even the Thousand-eyed.[3]

63. No other deem we our Deity, equal

1. Rudra. 2. Prajâpati. 3. Indra.

or high, than our Achârya whose tongue-tip is bright, throne-made as it is by the Horse-faced[1], not even the Deity Nârâyana Himself, who,—His pristine glory unaffected—putteth on the Achârya's garb[2], to uplift souls, sunk in the sea of Samsâra.

Guru.—Great king! By polite speech alone, hath thy General managed these leading debaters of other creeds. Let them now range themselves (before us) one after another.

(*Looking at the pupil.*)

Listen, lad! the first to be is the exposition of the creed of the Sânkhyas, approximating to the Vêdânta.

64. These adepts of the Sânkhya creed, viz. Kapila, Asuri, Panchasikha, etc. discriminating Matter and Soul, treat not of God. Sin-smitten (sure) are their minds.

1. See n. 1, p. 120.
2. cf. साक्षान्नारायणो देवः कृत्वा मर्त्यमयीं तनुम् ।
मग्नानुद्धरते लोकान्कारुण्याच्चास्त्रपाणिना ॥

Pupil.—(*Aside.*) In the contest about to open, I must first enlist the sympathy of this audience.

65. (*Aloud.*) Deign to me, I beseech, oh ! ye, who are bees in the lotus-feet of Murabhit[1], tapping therein the honey of Peace ! • (deign to me) that I may heartily regale your ears with the honey (of words.)

(*Turning to the Preceptor, bowing, and hands clasped*) :—

Sire divine ! By thy command, let me refute these Sânkhyas.

66. Materially influenced, if ye (Sânkhyas) only admit Matter and Soul, how hath God—the Crest-jewel[2] of Srutis by the hundred—offended ? If by severe sophistry, the Lord (God) hath been ejected, let other swindlers[3] swindle ye of your faith !

1. Vishnu.
2. प्रधानक्षेत्रपति
3. Châr vâkas and Nihilists who are still more

Senapati.—My lord !

67. These Sânkhyas, of their obstinacy bereft, by this Arya's arguments, now categorise[1] this Lord of the Cosmos (God) as the twenty-fifth, as the twenty-sixth, as the twenty-seventh.

King.—Holy sire ! If these Sânkhyas have been won over to the With-God doctrine, grant them pardon and range them with the Vedântins.

Guru.—Stop, great king! For, these Sânkhyas, though God-recognising, do yet generally grant a God of limited power, as understood by the Yôga philosophy. Hence direct this Vedântin to confute them (on this score.)

argumentative, deny the existence of Matter and Soul.

1. For details of categories, vide n. 1, p. 2.
Some count God as the 25th Category. Others count Soul as the 25th Category and God as the 26th Category. Yet others count Time as the 26th Category and God as the 27th Category.

King.—He is already directed, sire! by thy command.

Pupil.—68. These Sânkhyas, read in the perverted doctrines comprised under Yôga, prate that God's sovereignty is but reflection. The fit rejoinder to these also is the Vedic creed which recogniseth for the Godhead, the attributes of knowledge, power, strength, etc.[1]

Senapati.—69. Lord! These poor adherents of Sânkhya, now chastened, may be dismissed. Let now the Arya be set to the refutation of the Kánâda doctrines.

King.—He has already been so set to it (by our Guru) in the manner how best to overcome those who range themselves against Vedânta.

Pupil.—Great king! I shall do according to thy will.

70. By conceptions such as the creation

1. स्वाभाविकी ज्ञानबलक्रिया च । and such other Srutis proclaiming the Godhead.

of "non-being" (or non-ens), and by controversions of the methods[1] of the Veda, the notoriety obtained for the School of Kânâda, by an Ulûka[2] setting up a teaching, hath now passed off into mere memory[3].

Guru.—(*Eyeing with regards.*)

Pupil.—(*As if laughing*):—But let (our) king mind this, the yet more strange !

King.—What may that be ?

Pupil.—These followers of the Kánáda School postulate Môksha (liberation) as a stony condition, *per contra* to Divine Likeness. In that case, glory be to Kumbhakarna, and his curse[4] prove a blessing.

1. कथमसतस्सज्जायेत and such other Srutis proclaiming the Godhead.
2. Some say that Rudra taught the Vaiseshika-Sâstra to the Kânâdas, assuming the form of an owl. Ulûka is also the name of the sage of the Kânâda School.
3. प्रसङ्गमात्रशेषितोऽभूत् ।
4. The curse referred to is the boon granted to

King.—Forsooth right !

Senapati.—Lord !

71. These Semi-Bauddhas (Kánadas etc.) have been brow-beaten by (our) Arya. Next have to be beaten these full (-fledged) Bauddhas who vituperate the Vedas.

King.—*(With doubt.)* Arya ! Art thou prepared to subdue these Bauddhas, adepts as they are in juggling arguments ?

Pupil.—*(A bit out of temper.)* King ! Acting under thy will as I do, all these combatants put together may fail before my single self.

Thus :—

72. The dull Vaibhâshikas[1]* boast that the cosmos is momentary ; the Sautrántikas[1] infer the objective universe to be but modifications of the mind ; the Yogáchárás[1] aver this same cosmos as unreal ; and the rest (the Mádhyamikas[1],)

Kumbhakarna, Râvana's brother, that he should enjoy eternal sleep.

1. Different theorists of the Saugata (Buddhist) System of Philosophy.

assert that all is unreal (even mind). Hence, their mutually-conflicting theories, self-condemned, stand before me, these (doctrinaires), denuded of their boast.

Again :—

73. Stupid these, Dingnága[1], etc., bidding for tusk-to-tusk (kind of) fight! But attend, your school-methods utterly collapse; for the Bauddhas fail in either case, whether, knowing what is to be taught, they venture on expositions, or unknowing—(i. e. in both cases, their argument for momentary doctrine fails[2]).

1. Founder of the Saugata-creed. There is also an implication in this thinker possessing the strength of the elephants, supporting the directions ten of the Earth.

2. The meaning is this:—If the present moment vanishes giving place to the next moment, then the teaching of the present moment vanishes, and it is useless; again if the present moment is existent, and the future or the next moment is non-existent, the teaching also becomes non-existent. Hence, as in either case, if the teaching is to

Hence ours is the victory,—let trumpets be beaten !

Senapati.—*(Applauding).* Lord! Hearing this Arya's tersely sublime and irresistible harangue, cordially appealing to the assembly, the vile Saugatas have fled in every direction, but Mádhyamika alone—the leader of the van of the Bauddhas—disregardeth the accusation with temerity, parading his pedantry. He must in particular be uprooted for his bombasts thus :—

74. Let the Vaibháshika's oration enjoy peace ; to the Sautrantikas, well-wishings ; let the Yôgácháras leave their means of proof ; let alone the adherents of Sankara &c. who only follow[1] them (Yôgácharas). But here emergeth this Mádhyamika, bursting with his ability to make and unmake theories of non-entity, the upholder of the monistic doctrine of negation, hard to

persist, the momentary doctrine must be abandoned.

1. Accepting Yôgáchára's doctrine :—विज्ञानमात्रमेव सत् अन्यत्सर्वमसदिति ।

win by unsophisticated arguments. He attempteth victory.

King.—Arya! This disputatious Pandit-churl, the scholastic of 'total illusion' and advocate of 'negation,' should himself be relegated to negation[1].

Guru.—Lad! Ponder over this matter deliberately.

Pupil.—Why such deep deliberation? He argueth for himself eternal silence, by reckless arguments, akin to those, a son would employ for the barrenness of his mother.

Further:—

75. This wrangler (Mádhyamika[2]) standeth

1. Anything that is unreal cannot be perceived or known by the sense, just as a man cannot say that his mother is a barren woman, for the very idea of barrenness connotes the fact of being sonless. Similarly the very idea of perception or knowledge implies the existence of a real object. To say that unreality alone is real is a contradiction of words.

2. Who form only a sub-sect of Yôgâchâra and who hold:—विज्ञानमेव सत् ।

self-condemned, inasmuchas his own wit is unwitted by the arrows of his own self-contradicting arguments, opposing each other, and breaking down. There seemeth no occasion therefore to advance any more (on our part), for as much as that would be to club-beat one already beaten.

(*Behind the curtain*), (*I cry*) :—

Devils! Devils!!

Senapati.—Not so, not so. These are Digambaras with the mingled[1] (feelings of) joy and sorrow at the overthrow of the Saugata creed, and vetoers of the evidences of Perception and Inference. So do they dupe others.

76. Dirt-smearing folk[2] these, and pea-

1. Digambaras. (a sect of the Jainas).
सतां क्षणिकत्वनिरासेन सन्तोषः
परमाणुकारणत्वनिरासेन विषादः

2. Dirty because they are afraid of taking a clean bath, lest they may hurt the vermin in the dirt of the body.

cock-feather-flourishers to beguile the unwary. Ashamed are they at their own odd doctrine of Sapta-bhangi[1], long ago exploded.

Let this Arya be set to controvert these.

King.—77. Where is controverting needed when by their own admission they affirm negation and negate affirmation ?

(*Turning to the Guru.*) Holy sire ! These Philosophers who indulge in several tricks such as Sun-stopping, Rock-splitting, Doll-speaking, etc, shall be vanquished through thy grace alone.

1. स्यादस्ति, (*a*) स्यान्नास्ति, (*b*) स्यादस्ति च नास्ति च, (*c*) स्यादवक्तव्यं (*d*) स्यादस्ति चावक्तव्यं च (*e*) स्यान्नास्ति चावक्तव्यं च, (*f*) स्यादस्ति च नास्ति चावक्तव्यं च ॥ (*g*)

(*a*) If so it is. (*b*) If so it is not. (*c*) If so it is and it is not. (*d*) If so it cannot be described. (*e*) If it is so it cannot be described. (*f*) If it is not so it cannot be described. (*g*) If so and if it is not so it cannot be described.

Guru.—Great king ! To such mischief-makers the king alone must assign punishment.

Pupil.—(*Smiling.*)

78. Rules of eating proper and improper (food) and canons of logic for defence of own, and accusation of other's, doctrines, they have abjured ; and they know not their own defeat. As for punishment, the gods themselves,—angered by their denunciation of the Vedas—have inflicted punishment in the shape of (their resorting to the habit of painfully) pulling the hairs of the head[1].

Further punishment dependeth on thy majesty and the Guru.

King.—Ah general ! To sight them paineth. May they pass beyond my vision !

Senapati.—Lord ! Blinded by thy glory-sun, they, like owls, hide themselves in hill

1. The reference is to the prevalent custom of Jains refraining from shaving lest they should hurt the lice. Hence they pluck the hair, repeating, Jina, Jina !

and sea-side caverns, the abodes of the aborigines.

King.—Who are these men again,—bearing un-vedic marks (on their persons) resembling the Kshapanakas (=Jains), engaged in severe austerities passing for eremites, and imitating the practices of the Pramatha-hosts[1]—who oppose the Vedas ?

Guru.—Like stray-cattle stealing into the rice-fields of Vêdic-Dharma, these must be driven to a distance.

Pupil.—They, themselves, will stay far off.

For :—

79. Now that the turbulent professors of the doctrines of Kapila, Kánáda, Buddha, and the Hair-puller (Jina), have been befooled, these followers of the doctrines of Pasupati[2], designed by him to delude the offenders of Gautama, shall follow suite.

1. Goblins attending on Rudra.

2. Rudra. On an occasion of great famine which

Senapati.—Lord! These (Pâsupatas) like the Digambaras (Jains) resent our Arya's words, and in order to encourage belief in their creed, resort to such strategems, as the producing of rain out of season (&c)

lasted for 12 years, sage Gautama's hermitage was the only rain-fed area. All other sages found resort here to shelter themselves from famine. For a long time, the refugees enjoyed the hospitality of Gautama and he would not permit them to depart. Thereupon one set of these guests who wanted to return to their own hermitages, contrived a plan to get out of the place by creating a false cow which devastated Gautama's crops. Gautama enraged, burnt the cow by his mere look and the guests left Gautama's hermitage on the pretext that they could not stay with a cow-killer. Gautama came to know the true state of affairs through his ज्ञानचक्षुस् (eye of wisdom) and cursed them to be ज्ञानशून्याः thus:—

त्रिपुण्ड्रधारिणो यूयं भस्मोद्धूलनतत्पराः ।
भविष्यथ त्रयीबाह्या मिथ्याज्ञानप्रलापिनः ॥

Thus cursed, they invented a new faith called Pâsupata-Tantra whose teachings are antagonistic to the Vedas.

(*Behind the curtain*) (*A voice*):—

"Run, run".

King.—*Looks round, exclaiming* What? what?

General.—Unnatural this! for, (surely):—

80. There loom the serried clouds. Can they be the brush for eye-collyriuming? Can they be the (stage-) curtain before the Lightning-actresses? Can they be the Yamunâ to the celestial Gangâ[1], or are they the Tamâla grove fringing the shore of Ocean-sky, or are they the (dark) tresses of the Rain-damsels, or again may they not be the (dark) musk-mark (on the forehead) of the East-maid? Nay, are they not again like the flowing floods proud-bubbling from the ichor of the Cupid-Elephant[2]?

1. Gangâ is white, and Yamunâ is dark. Clouds being dark are said to be like Yamunâ.

2. Thus did the spectators of the magic clouds invented by the Pâsupatas figure to themselves those clouds in various similies.

Further :—

81. There issue from the bosom of these clouds, zephyrs—the offspring of winds, bearing the aroma of ambrosial honey freely flowing from the wildly-blossoming buds of Nipa-woods[1],—zephyrs so much relished by elephant-herds and wafting fragrance, fuming from rain-soaked earth.

(*All look flurried and wondering.*)

King.—Holy sire! How (then) to counteract this (illusion)?

Guru.—No effort on our part is needed!

For :—

82. Here is He, the Sun[2] to Kaitabha-darkness,
(He) the Gust[3] driving the Madhu-dust,

1. Kadamba or a species of Asóka.
2. Vishṇu is compared to the Sun and his uprooting Kaiṭabha (the Demon) is compared to the sun's dispelling darkness.
3. Vishnu is compared to the gust and his slaying

(He) the Cleaver[1] of the Hiranya-hill,
(He) the Feller[2] of the Kâlanemi-tree,—in short
(He) the Gulper of the Samsâra-Sea,

How then can feats of illusion not eradicated be ?

(*Joying and Wondering*). Anon all the quarters and sub-quarters of space clear up!

Guru.—What all not shall clear up, when the Holy, the Lover of votaries, deigneth ?

King.—Venerable sire ! These are versed in the Sâtvata[3]-sâstra and seem to be at

demon Madhu is compared to a gust of wind driving away dust.

1. Demon Hiranya is spoken of as a hill and Vishnu's killing him is spoken of as cleaving it. (The incarnation of Nrisimha, Man-lion, is referred to here.)
2. Demon Kâlanemi is compared to a tree and Vishnu's destroying him is referred to as felling.
3. Pâncharâtra Tantra, containing the direct oracles

one with the followers of Vêdânta-siddhânta; they have turned their minds away from the study of diverse trifling Vidyâs and pure both within and without, like Svêtadvîpa[1]-residents, are blest, walking the way of the Upanishad-wise.

Further:—

83. Deeply devoted to the Lord Supreme, these (versed in the Sâtvata-Tantra) have severed (their connection) from others, with hearts content with worship of the Lord, (of the description) Abhigamana[2], Upâdânâ[3], etc. Though the Deva-hosts prostrate to them, they, esteeming[4] each other, owing to their clear perception of the

of God. (Vide *Pâñcharâtras* by Gôvindâchârya in J. R. A. S. 1911.)

1. White Island, chronicled to be in the centre of the Milky Sea.
2. Morning worship.
3. Collection of materials for worship.
4. cf. Taittirîyâ Upanishad:—यस्त्वेवं ब्राह्मणो विद्यात् तस्य देवा असन्वशे, सर्वस्मै देवा बलिमावहन्ति ।

Lord's glory, put down the puff of pride (which may on that account obsess them.)

So then, is there anything in their system to rebut?

Guru.—(*Shaking his head and shutting*[1] *his ears.*) Nothing, nothing; (for):—

84. Neither conflict nor objection riseth, when the Vedâs and the Sâtvata are compared. But for judges it is meet to dispel doubts that Skeptics may entertain,—such (doubts) occurring between (parts of) Vedâs themselves.

Pupil.—I shall dispel it. Wiseacres find fault, in some respects, with God-revealed Pâncharâtras, as with other Tantras.[2] Listen:—

85. May the Pâncharâtra-word, incorporated with the Krita[3] (age)-famed Vedas,—

1. Shutting ears is a Hindu habit, meaning something untoward heard, or to be heard, or something inauspicious to ward off.
2. Such as that of the Pâṣupata.
3. This age is noted for the Supreme authority of the Vedas. Witness the verse quoted by

the creed espoused by men like ourselves, past-masters in spotless logic,—(the word) irradiated by rays streaming from the crest-gems of Garutmân's pendants,[1] (when) as adept in Vedic essence, nodding[2] his head, —(may this word) made authoritative by impartial souls (like Vyâsa,[3]) glory forth.

As authoritative is the Sâtvata (Pâncharâtra) established by the Holy Vyâsa—Nârâyana (Incarnate),—(Vyâsa) deeply learnt in all the Vedas,—(Vyâsa) who dispelled all the inner darkness of the worlds

Sri Pûrnapragña in his Atharvaṇôpanishad Bhâshya:— पञ्चरात्रमृगाद्याश्च सर्वमेकं पुराऽभवत् ।
मूलवेद इति ख्याख्या काले कृतयुगे तदा ।
Also एको वेदः कृते ह्यासीत् ।

1. Serpents named Padma and Mahâpadma. worn by Garuda as pendants.
2. This is with reference to Vihagêsvara (=Garutmân)-Sambita of the Pâncharâtras, listened to by nodding, when taught by the Guru.
3. This is with reference to Vedânta-Sûtras by Vyâsa, such as Utpattyasambhavât etc. [II. 2. 8.]

by the moon-light of the Mahâbhârata-Moon, born out of the Vedic sea, churned[1] by his wisdom.

86. The Omniscient Himself (Náráyana) created this spotless Tantra, as salvation for us, slaves,—Náráyana of the (Holy) feet guarding the hundreds of the Vêda. And Párásarya,[2] the sage, promulgated it by asserting that it is blessed, holy, and salutary.[3]

Senapati.—Lord ! Like another Vyása, hath he (the Pupil) established the Páncharátra-Tantra.

King.—Holy sire ! Are these followers of Prabhákara and Kumárila also to be defeated by thine disciple?

1. Churning of the sea in the Fish-Avatâra, when the Moon was born, is here the allusion from which the metaphor is taken.
2. The son of Parâsara=Vyâsa.
3. Refering to इदं श्रेयं इदं पुण्यमिदं हितमनुत्तमम् । and other verses in the Nârâyanîya of the Môksha-Dharma in Sânti-Parva of the Mahâbhârata.

Guru.—Great king ! As defenders of the Vedas but deserters of the Vedánta, they deserve to be extolled as well as condemned.

Pupil.—(*Jeeringly*).

87. Devoid of all defects as the Vedántas are, how in this assembly, can these follow the headless trunk, the Pûrvamîmámsa[1] ?

This indeed is the decision of the spiritual scientists, the vanguard of all the Vaidika-societies ; viz., that Vishnu-votaries abstain, as from sin, from Kámya[2] Dharmas, and deeply engage in Nitya[3] and Naimittikas.[4] Hence, savants (like Bôdáyana) postulate that Karma and Brahma (or Jnána) Mîmámsas constitute together but one Science.

1. *Pûrva* and *Uttara* Mîmâmsas, or the *Karma* and *Jñâna* Kândas, constitute one Science. Hence the former without the latter is a headless trunk and hence lifeless. *Vedânta* is therefore Śruti-Śiras or the *Head* of the Vedas.
2. Duties performed with some motive or reward other than the attainment of beatitude.
3. Perpetual duties. 4. Periodical duties.

King.—(*Pleased*) Holy sire!

By his exposition, faithful to teaching and congenial, hath thy disciple proved his creed of wisdom and disproved that of the others,—as if firmly founding[1] a pillar, and hath thus relieved himself of all Vedánta-concern. But wedded to the Vedic coat, and yet weaned not from alien ways, as these (Kumárilas etc.) are, what is the retort for them?

Guru.—(*Smiling.*)

88. By cruel fate, have these missed the Vedic path; replete with ridicule are their utterances, their zest for them appealing only to their wives. How then can this earth brook their boast?

Pupil.—Great king! By the routing of the aliens (Bauddhas etc.) alone, have these (Kumárilas etc.) been uprooted.

Thus then:—

89. Installed as Yatipati[2] is on the holy

1. See n. 5, p. 97. 2. Râmânuja.

Vedic dais, in this world the Táthágata[1] -sayings slid away; the Kápili[2] method sank somewhere; the Kánádá[3]-talk dissolved; the Druhina[4]-and Hara[5]-expositions lost all dignity; the Kaumárila[6]-word famished; the Guru[7]-creed thrown far out by its own burden. Where then is alarm from Sankara and others[8]?

Or:—

I shall combat these (Sánkarites) who delude people with ideas of fulfilled fruition (such as Môksha) by an epidemic of inconceivable ambiguities[9], born of a seething turmoil of superficial imagination.

(*Clapping hands and laughing.*)

90. Influenced by nescience, these (Máyá-

1. Bauddha. 2. Kapila (Sage.)
3. Followers of Kânâda doctrine.
4. Yôga. 5. Pâṣupata.
6. Also called Bhaṭṭa briefly. 7. Prabhâkara.
8. Yâdava and Bhâskara are also implied here.
9. Dogmas postulating nescience to Jîva अविद्याजीवादिकल्पना

vádin's[1]) assert this cosmos to be categorised under what is not *I*[2] (*i. e.*, subjective), and what is not *this*[3] (*i.e.*, objective) This attempt seemeth a fairy castle built in the void. By such plausible but conflicting and out-Vindhyaic[4] sort of hard gibberish, these deserve to be counted amongst the toadies fawning on a king, begot of a barren dame.

Moreover:—

91. Let sane men judge this, that by these self-same twaddlers of universal negation hath from the first been admitted that an object, full of holy, and reft of unholy, excellences (=God alone) is worship-worthy. Based thus then, as truth is,

1. Philosophers who argue, assuming the existence of Mâyâ.
2. *i.e.*, Noumenal Cosmos.
3. *i.e.*, Phenomenal Cosmos.
 The cosmos is reduced to what is neither subjective nor objective. Hence the reduction is into Brahman as they think; but it becomes Non-entity.
4. Far surpassing the hardness of Vindhya-Rock.

the vain contest conflicting with perceptive and other proofs for the Attributeless (Brahman tantamount to negation) becometh untenable.

Hence, it is meet that Lakshmanáchárya[1] should incarnate in order to overthrow those Samànàdhikarana[2]-rivals, of the Máya[3] school, championed by a world-imposing Sankara, Meghanáda[4]-like,—those doers of dark deeds[5], perpetually

Double meaning in 1 to 5:—

1. Lakshmana as Râmânuja (=Râma's brother) as against Indrajit, and Lakshmana=(Râmânuja) as against the Illusionist Sankara etc.
2. Samânâdhikaraṇa=Equal and unequal battle in one case; one substance by many attributes, in the other.
3. Jugglery or sorcery in one case; Illusion doctrine in the other.
4. Indrajit (Son of Râvaṇa.); Mêghanâda (=thunder-voiced);
5. Deeds under cover of darkness in one case; nefarious deeds in the other.

spotted natures, the Brahma-Mîmàmsins[1] after (the pattern of) Kali.

The Nitya-mukta theory[2] of those who can only compare with the monistic Paundraka[3] deserve but eternal silence.

Forsooth :—

92. The man who essayeth to invent a (new or) non-existent Mukti for an ever-Mukta characterless essence (Soul or Brahman) may as well attempt to invent a new taste for the honey of a dream-flower.

Judge (then) this *Subhagâ-bhikshuka*[4]

1. Double meaning :—Brâhmana posts in one case ; misinterpretation of Brahma-Sûtras in the other.
2. For the monists who assert identity with Brahman, there is no liberation at all, for it is ever-existent.
3. An Asura named Paundraka, pretending identification with Krishna, imitated him. The pretender was eventually killed by Krishna.
4. सुभगाभिक्षुकन्याय—The maxim referred to here is the attitude of that mother-in-law, who, not approving of her daughter-in-law's refusal of

method of these Ràhu-mîmàmsakas[1], kin to Ràkshasas. For, having themselves discarded Vedànta, they traduce others (aliens), while vilifying themselves (so-called) Vedàntins.

Verily do we blush to try conclusions with these silly-talking folk, and feel as the person, who, when advising a dolt to have no "Stage-fright" (Sabhákampa), would (be silly enough to) himself blubber 'have no "frage-stright"' (Bhasà-panka).

The three-world-saving Srutis them-

alms to a beggar, would call him back, only to tell him herself that she cannot on any account give him alms; *i.e.*, the right of refusal was an usurpation by the daughter-in-law. Hence the application of this maxim here is thus:—The Bauddhas reject the Vedânta but the Advaitins call in the Vedânta to their doors again only to say: "*We* have the right to reject you and not the Bauddhas."

1. Trunkless-head (as Ràhu is)—as opposed to two trunk or Kêtu or the Kabandha-mîmâmsakas).
=Mâyâvâdins:—मायिनः—पूर्वोत्तरमीमांसयोरेकावयवित्वेऽपि वेदशिरोभागविचाररूपोत्तरमीमांसामात्राङ्गीकारात्

selves refute them best. The fourfold means of Môksha, these fourth-yuga Sanyásins—pirates of the triune Truism, Vedic Chid-Achid-Isvara[1]—assert, the wise mockingly understand antinomically thus :—

(1) For (Nityànitya-vastu-vivêka)= Discrimination as to what is Eternal and what is not Eternal><(Tatvà tatva-vichàrabhàva) =Want of discrimination as to what is Truth and what is not Truth.

(2) For (Sama-damádi-sàdhana sampat)= The good means viz. control of senses, internal, external, etc.><(Ràga-dveshàdi sàdhana sampat)=The means of love, hate, etc.

(3) For (Ihàmutra-phala-bhôga-viràga)= Abandonment of the pleasures of this and the world to come><(Laukika-vaidika-karmànushthàna-vaimûkhya)=Abjuration of doing good works, temporal and spiritual.

1. The Visishtadvaitic thesis of the Vedânta viz. Soul, Non-soul and God together constituting One Substance.

(4) For (Mumukshutva)=Love of Liberation><(Bubhukshutva)=Love of lust.

Guru.—Good pupil! What good is it harping on this?

Pupil.—Holy sire! (Then) I shall rebut the other variants (of this Advaitic doctrine.)

93. If Bhàskara and Yàdava-prakàsa could be adepts in determining the real position of the Vêdànta, what affront is imputable to the other protagonists[1] (Jainas etc,) experts in expounding self-contradictions?

It is for this reason then we hear that in the manner the Absolute Brahman-upholders[2] (Sankara etc.) are held to be pseudo-Bauddhas[3], these (Bhàskara and Yàdava) also are held to be Jaina[4]-smacking Vedàntins.

1. Buddha, Jinâ, etc.,
2. Upholders of Brahman divorced of every attribute —or the subjective Idealists.
3. प्रच्छन्नबौद्धाः
4. कस्यापि वस्तुनः ऐकरूप्यानङ्गीकारात् जैनगन्धित्वं

s. s. 11

But this is the quintessence of all the Upanishads, (thus) :—

94. The Bhêda[1]-texts proclaim relative differences amongst the Verities[2], and the holy Aikya-texts[3] are significant by their relative Unity. And to support both these senses, other scriptural[4] texts declare the Verity (to be) the Cosmos-Immanent Over-Lord—the Lakshmi-Lord.

King.—O, Brahmana best !

95. Wise thou art, that by thee, this (Kali-)age, vitiated as it is by the (threefold)

1. Bhêda=Duality=Dvaita:— द्वासुपर्णा &c. भोक्ता भोग्यं प्रेरितारं च मत्वा &c.
2. Verities or Categories are
 (*a*) Matter=non-soul.
 (*b*) Soul, and
 (*c*) God, all the three existing as a Unity-in-Difference, *i.e.*, in Visishtâdvaitic Unison, or in indiscerptible relation together.
3. Aikya=Monistic=Advaita—सर्वं खल्विदं ब्रह्म.
4. यः पृथिव्यां तिष्ठन् (Ghaṭaka-Sruti)=Reconciling or harmonising texts.

heretics,—Tatva[1]-lost, Vritta[2]-lost, and both-lost[3],—hath into Krita-age been transmuted.

Pupil.—Great king! All that, by the grace of this Achârya.

96. What, by Kânâda-methods, and Kapila-designed drama, what by Kumârila's jargons and Guru-tied knots, what (again) by Tâthâgata-rigmaroles and others' ravings, was the world imposed upon, hath all now, by Yatîndra's deliverances, been restored to sense.

Further :—

97. The verdicts of the Muni-lord (=Râmânuja) which act as the moon-light

1. Those who have missed the true perception of Verity=(Reality) Bhatta etc.
2. Those who have missed the true virtuous practice or conduct (âchâra) Sankara, etc.
3. Both (1) and (2) absent *i.e.*, neither perceivers of truth nor knowers of good conduct—Châryâka, etc.

to the (blue-) lotus[1]-garden of Vaikuntha-love, provoke (in all) yearning for deathless deliverance. They are like the sun risen, piercing into the eyes of those owls, viz., the synod that revels in the night of its own school.

Senapati.—My lord!

98. Master of speech, veteran of word-debate, victor over factions, this (Arya) meriteth honors.

Pupil.—General!

99. By this Achârya's grace, by this king's favor and by thy appreciation too, have I already been honored.

King.—Holy sire! Fair and sweet speaketh he.

Senapati.—But then.

100. Him, the victor in this assembly proved, this holy Guru's disciple, dight with his (Guru's) love, I should like to honor.

1. The blue lotus blossoms at the appearance of the Moon, like the red lotus, at that of the Sun.

Pupil.—Great king ! This holy sire deserveth it.

Guru.—Thou too, (pupil !) by my mandate.

King.—Holy sire !

101. He (thy disciple) hath stoutly defended Vedânta. He hath also spread the knowledge of Truth. Gladly, I bid diminutive Dindimas[1] to be drummed in all directions. May he wear this gold bangle round his left foot, to serve as the toyish skull-splitter of those noisy wise-acre foes, firm in the faded farrago of their teachings.

(*Thus saying presents the bangle.*)

Pupil.—(*Turns to the Guru-for permission*—)

Guru.—So be it. Irrefragable forsooth is the King's fiat.

Pupil.—With thy permission, holy sire !

(*So saying accepts the bangle.*)

Guru.—Long-lived ! Attend to this, what hence-forward thou shalt do :—

1. A species of kettle-drum.

102. Coveting no honor, fame or wealth, gracious unto (thy) disciples, eager to learn, be engaged, as long as thy body lasteth, in the promulgation of the Sârîraka-Science[1], supported by sound logic.

Pupil.—Aye, as the holy sire directeth.

(Behind the curtain.)

Avaunt! Avaunt! 'Sdeath! What disaster hath befallen!

For:—

103. These demons of dolts, Môha's slaves, called Râga and Dvesha (Lust and Hate), afore referred to have emerged, in order (after all) to bind irresistibly Virakti[2] with Vishnu-bhakti[3].

(*Alarmed, all listen.*)

King.—Holy sire! In our attempt to suppress (ghosts), those very ghosts start up;

1. The Brahma-Sûtras and their right Commentaries based on the Upanishads.
2. Dispassion or Renunciation.
3. Devotion or Love to Vishnu.

Endeavour for what best may be done for success. We shall also now strive to totally uproot our foes' might.

(*Thus exeunt all.*)

Finis Act II, termed Parapaksha-Pratikshêpa (Refutation of opponents.)

AUM.



ÔM=(A-U-M)

SANKALPA-SÛRYÔDAYA

ACT III.

THEN ENTER RAGA[1] AND DVESHA[2].

Raga.—Friend! With thee for my help, the achievement of my master's mission, I fancy, as (already) accomplished.

Dvesha.—Companion! I am in the same boat with thee, as I am ordered by his Majesty to create obstacles against the efforts of Vivêka, who worketh against thee.

Raga.—Friend! Other mandates (too) there are to carry out as occasion may demand. I shall just disclose them.

1. Lust—Attachment to wordliness.
2. Hate—for Godliness.

1. Now that the heretics[1] have been overthrown through the manœuvre of Vivêka, the way to Trivarga[2] is the only outlet for Mahâmôha's energies. Beggarly Virakti[3], I shall just decoy to a distance, and thou shalt entice Vishnu-bhakti[4] all at once.

Their disjunction with Jîva can be, by all means, effected, by casting the nets of making Svarga appear worthy and Môksha unworthy,—in all places. Expert as I am in a thousand and one deceits, I shall just beguile the beggarly Virakti, as Mârîcha[5]

1. Buddhists and others.
2. See n. 1, p. 115.
3. Dispassion or Renunciation.
4. Love or Devotion to Vishnu.
5. The allusion is to the well known incident of Mârîcha being asked by Râvana to decoy Sri Râma into the Dandaka forest. Mârîcha assumed the form of a golden deer and appeared in the vicinity of Sîtâ, who, enchanted by its charming appearance, persisted in Râma catching the same. Râma was decoyed to a distance by Mârîcha, when Râvana enticed away Sîtâ. (Âranya-Kânda—Sri Râmâyana.)

did Mithili[1] and thou shalt entice Vishnu-Bhakti as Pôulastya[2] did.

Dvesha.—Then what?

Raga.—True, the Teacher[3] of Vêdânta Siddhânta hath routed the head-less Pûrvamîmâmsakâs, the foremost of the wishers of Mahâmôha's success—the very Purôhits[4] of demon Hiranya[5] as it were re-incarnate on earth, yet I shall propound their very creed ingeniously and thus accomplish my master's mission.

Dvesha.—Rightly opportune is thy resolve to stand by the victorious banner of the arch-chiefs of Mahâmôha promoting Atheism, viz., the creed of Nirîsvara Mîmâmsa.[6]

Raga.—2. If it becometh a passion to long

1. Another name of Sitâ. 2. Râvana.
3. The pupil referred to in the previous Act. (Vâda.)
4. Officiating Priests.
5. The demon killed by Vishnu in His avatâra of man-lion.
6. Materialism denying the God-head.

after the paltry and ephemeral pleasures[1] how can dispassion possess one who longeth for endless and eternal joy ?[2]

3. It is mistaken to aver that beatitude is Self-realisation[3]; but if beatitude be one intercoursing with another, then what else but Kâma[4] can best constitute what is called beatitude (Môksha), coveted by one and all ? Beatitude therefore can be no other than Svarga, the seat of all (carnal) enjoyments at will, and this view is supported by the authority of our betters, the Nirîsvara-Mîmâmsakas (Godless philosophers).

Dvesha. – Indeed ! It is this that is accepted to be the final decision, arrived at after a careful study of the traditions of Mahâmôha, by savants well-versed in Mahâmôha's lore[4].

1. Enjoyment of Svarga, etc,
2. ,, ,, Moksha.
3. स्वस्वरूपस्य नित्यप्राप्तत्वेन उपायोपदेशवैयर्थ्यात्सुखरूपत्वादर्शनाच्च.
4. Atheism and Hedonism.

4. Misery is expelled not, if beatitude be the attainment of Glory (Brahman) conjoined again with mind (soul) and matter (non-soul).[1] But if beatitude be the attainment of Glory (Brahman), denuded of all this, then it is no joy at all. And then the Vedic conclusion becometh but a mere verbal expression.[2]

Raga.—Well spoken, friend ! Like the exodus of the swarm of birds from their nests in the hollow of a branch of a tree, burning with wild fire, surely this utterance of thine will drive Vishnu-bhakti to a distance. How now is this stupid Vivêka going to create for Jiva a diversion from Samsâra,—Jiva whose mind is blinded by his eagerness for enjoyment eternal ? The

1. The attainment of a Brahman with attributes, mind and matter (=the body of God) must still give one the continuance of worldly experiences, for according to the Visishtâdvaita doctrine, God is never separable from the cosmos, for it is His ever-united body.
2. An attributeless Brahman is only non-existent like the hare's horn.

more that Viveka becometh anxious to condemn the graces *par excellence* of damsels, celestial and mundane, the more shall he be bound firm by those ropes[1], (damsels). Just view the nectar-born, lotus-eyed, damsels,—the ornaments of Svarga.

5. Their bosom is beseiged by their ever-expanding bud-like breasts: their eyes, stealing the loveliness of blue lotuses, long to tresspass on their ears; Hallo! possessed is their entire frame by emotions whose preceptor is Cupid (himself)! Methinks the whole universe is designed vanquished by the lovely seductive youth[2] of slender-waisted damsels!

But apart from the exuberance of fresh-blossoming juvenility, witness their amorous display!

6. Their eyebrows, Cupid's victorious penons, gesticulate that the true end of life is lust, their gait condemneth that

1. Also means qualities.
2. वयस्=The period when maiden-hood and youth meet.

every other goal of life is vile; their eyes, lovely with the moving pupils and excited by excessive passion, proclaim the truth of the Kâma[1]-Sâstra that the only true Brahman is Kâma (Lust or carnal enjoyments).

Dvesha.—(*With joy and impatience*).

Friend! What a pity it is that even the erudite indulge in the unpalatable prattle that there be a bliss beyond the enjoyment of the celestial wenches,—enjoyment which is understood by some sages as Môksha itself,—the mark of the highest bliss, according to the votaries of thy creed who are thoroughly conversant with the relative differences of the diverse 'Ends of Life' (purush-ârtha) and who always pursue (the End) Kâma!

7. How shall the All-sustainer[2] be

1. cf. कामस्तदग्रेसमवर्त्तताधि.
2. If God sustains and permeates everything, it follows that he permeates sin as well and it is hence a contradiction to say that he is free from all sins.

uncontaminated with sin, and how again the Lord, the All-Desirer[1] be free from desire?

Raga.—Friend! This is not the whole of it.

8. Some fiendish people would dupe the simple folk and make them believe that the pair of breasts, honey-full, of lovely looking damsels, surpassing the loveliness of golden globes, are but (lumps of) flesh.

(*A voice in the air*).

What saidst thou, *Râga*? What I said cannot be denied, for, only the blind behold not the purity of clear water!

Dvesha.—Alas! Strange indeed is this attachment of the fiendish followers of Vivêka towards Brahman! Perhaps it is but proper—for, to the deaf, the cuckoo's cooing can certainly create no emotion. But never mind these, Vivêka himself shall be vanquished.

1. As evidenced by Krishna owning 60,000 wives.

For:—

9. The victory over Vivêka's adherents followeth as a matter of natural sequence from the victory over Vivêka (himself), for, doth not the creeper wither of its own accord when its prop-poplar is felled down?

Raga.—Well conceived!

Dvesha.—(*Laughing aloud*).

10. So long as I exist, surely this Vivêka whose wits are blinded by wallowing in the barren regions of the Upanishads, shall never attain the faultless, blessed, matchless, adorable supreme Brahman,—Brahman that hath in Him the gift of all 'Ends of Life'.

(*Behind the curtain*).

Who is that? Who is that?

(*Both listen, with fear and confusion*).

Alas! what mishap! What may befall us who are intent on executing our master's command? Alas! Our luck would seem to take a new turn now!

11. Mark ! Virakti and Vishnu-Bhakti have escaped from the inextricable net[1] out-spread by us and are retracing their steps towards Vivêka.

He who, facing us, cometh yonder, cheered by Virakti and Vishnu-Bhakti and led by the arm by Sumati is surely none but Viveka ; in his presence whom victory favoureth, we unfortunates should not make a stand. For, if life exists, good things come. Our younger brothren Kâma and Krôdha, capable of accomplishing our master's mission in a trice, also must tarry a while, for, in good time, all will be well. None is invincible to this Viveka, assisted (as he is) by Vyavasâya. Thus may our royal mission land in jeopardy.

12. Fie, Fie, on Indrâ's heavenly
harlot's rolling looks !
Fie, Fie, on Cupid's bow betwanging
the pompous twang in battles !
Fie, Fie, on cuckoo's penta-chorded
tunes !

1. The aforesaid net of imputing sin to Môksha.

Fie, Fie, on Royal Môha's chivalrous
pomp—dancing on Kâma-Sâstra
stage!

Why mention more of matters more
inert?

For, Now :—,

13. Vanquishing Môha soon, like Indra,
The head-demon—Vivêka releasêth
quick from Samsâra Jîva enbound.
Srutis' tears of grief, by insult made
to shed,
Transformeth he to tears of joy.

(*Thus saying exeunt.*)

Pure Interlude ends.

THEN ENTER VIVEKA AND SUMATI.

Viveka.— Queen mine! Take heart, take heart. Virakti and Vishnu-Bhakti have just been made to join thee, their fears caused by the thieves[1], incited by Mahâmôha,

1. Râga and Dvêsha are sarcastically called thieves here.

having now been dispelled.

Sumati.—(*Sobbing.*) My lord! Still troubled is my mind as to what shall happen. What shall I say? Do not Râga and Dvêsha lie in ambush and wait for an opportunity?

Vivêka.—Ah timid lady! Be not so weak in heart. Can Râga and Dvêsha have room even in our presence?

14. Young dame! Enough of thy wailings, due to the recollection of rambles in unworthy paths! The Sârnga[1]-bowed Krishna, the Preacher of sublime Gîta to a fit disciple[2] shall surely protect us, who seek His refuge.

Sumati.—(*With sorrow, using Samskrit*).

15. *Aryaputra*! Jîva, methinks, is much to be pitied, like a half-burnt live tree, in his state of grief, of inaction, of beast-like dependence, in the different stages of creation, annihilation, experience of

1. Name of the bow of Vishnu.
2. Arjuna

Svarga[1] and Naraka,[2] waking, dreaming, sleeping, swooning and agony of death.

Besides:—

16. Jîva doth wander in this Samsâra, made horrid by dotage, death, and fleeting sweet youth and by the manifold inter-related sins, flowing like the flood of the wild torrent, wherein the miraculously quick cosmic Creator seemeth to have distinguished the different Karmas by the force of his hurricane-Lîlâ[3].

Viveka.—(*With remorse.*) Queen!

What thou hast till now said is true. But listen to me now describing the long-accumulated Punya[4] of the Jîva which maketh him long to trod in the Never-to-return Path.[5]

1. Abode of the Devas.
2. Hell.
3. See n. 1, p. 63.
4. Virtue.
5. Archirâdimârga—The path, leading to Môksha, led by the messengers of the Lord, and which finally shuts off rebirth.

17. With his predisposition for a sojourn in Svarga, countered however by the frequent spectacle of the falls therefrom, the mind of Jîva doth engender in him an infinite thirst for the Para-Brahman[1]. Even if this thirst at times becometh languid by mental weakness, it is again revived and it firmly establisheth in Jîva a *penchant* for either Bhakti or Prapatti[2] according to his personal aptitude.

Further :—

18. Jîva, by sole decree of fortune, shall acquire an intense love for the Para-Brahman[1], engendered by the correct understanding of His Blessed Attributes, devoid of all defect, and shall know the natural difference in results, existing in the knowledge of the diverse Vidyas, the one as equally congenial as the other, like the different nectar-waves.

Then, the Jîva, like the bee, shall enjoy the honey of Parama-purusha's[1] lotus-Feet

1. Supreme Lord.
2. Taking refuge on God.

and shall look upon even the Dêva-city as but a hell.

19. Here, the moment Jiva casteth away his attachment to Samsâra, on account of his recollection of his endless wanderings, an eager longing to attain the Supreme Brahman doth seize him through the knowledge of His singular attributes, and he then doth rightly indulge in the study of the several groups of sciences, relating to Godhead, pure, and devoid of all delusions and by discerning as to which of the manifold attributes of God are specifically dealt with and which not in any particular science (thereof).

I shall just dwell in brief on the methods of overcoming this illusion.

20. Môksha, reached through a knowledge of the different (God) Sciences[1] is either one or many. If they are one, the existence of several sciences is not justified,

1. Nânâ-Vidyâs=the varied ways of divine meditation which are 32 such as दहरविद्या, etc.

as one of them alone may bring about Môksha. If they are many, there may be a durational difference etc., in their enjoyment, like the difference attributed by the Mîmâmsakâs to the enjoyment of Svarga, and the existence of several (God)[1] sciences is then justified. This fallacious argument—of the babblers who do not understand correctly the meanings of the Pramânas[2] which re-iterate, that difference there is none, either in time or enjoyment in Môksha, but only among the (God)[1] sciences which treat of this end,—fails, through its lack of sense.

In spite of this, those who err, will ever err. For, even if the crows are washed with thousands of water-pots, they shall never turn white. The virtuous will with no hesitation understand the truth propounded by those[3] who apprehend the truth of God and who abjure the whole conclave of agnostics, and will attain Sarvêsvara.[4]

1. See n. 1, p. 182. 2. Authorities. 3. Vyâsa, Bôdhayana, Nâthamuni, etc. 4. The Lord of all power.

Sumati:—(*With approbation*) My lord !

Restored am I now, by thy language, disclosing a leaning for sound authorities. Unparallelled indeed is thy greatness in sifting the drift of Pramânas, by savants respect-worthy.

For :—

21. Now the Nâga[1] damsels, residing in mountain-caves on ocean-shore, sing aloud thy fame, which shineth like the moon, washed of her stain by the billows of the Gangâ, on the crest of Siva, when he is disturbed by his dreadful Deluge-dance, and they get delighted at the perennial flow of nectar, exuding from each letter of the alphabet, making up thy praise !

(*Pondering on the glory of Vedânta-sâstra, with joy and thrilling sensation.*)

22. These (God) sciences, through the knowledge of a part of which, Jîva,

1. Serpent.

tormented by samsâra-fire, doth feel that Môksha already percheth on his palm[1], even when this carnal body—the seat of all illusions—doth exist, thrive through the ever-expanding Madhusûdana's[2] grace that is so cool and clear, pure and pleasing, like the celestial waves of Gangâ.

Viveka.—What sayest thou? The burden of the care of Jiva is now indeed practically lightened. For, his Virágya,[3] springing from his desire to vision Brahman, conduceth in a greater measure to help towards (God) sciences, than that Virágya[3] which springeth from the knowledge of the ills of Samsára.

23. Relinquishing Prohibited (*Nishedha*) and Optional (*Kâmya*[4]) duties which are not required to apprehend the (God)

1. हस्तमध्यनिहित.
2. Vishnu.
3. See n. 2, p. 166.
4. See n. 2, p. 153.

sciences, the Jîva performeth the *Nitya*[1] and *Naimittika*[2] duties for the sole pleasure of Para-Brahman, and delighted with the doing of these duties, he now hasteneth to fix his mind in Yôga, made blissful by currents of fresh nectar, flowing in the milky ocean of devotion, directed to the Divine Presence of the Para-Brahman—the Seat of all bliss.[3]

24. Further, when Jîva—abashed—museth in his mind about the unreal nature of sense-delights, resembling but a Gandharva-city,[5] I stretch out to him my helping hand and he quickly tideth over the perplexities of mind and doth fix the same exclusively on the Para-Brahman, thus easily crossing the Samsâric-ocean, as if it did cover a cow foot-space[4].

Sumati. —(*Musing*). Still, when even the Prajâpati[5] and other great Yógis are themselves entangled by the fish hook-like

1. and 2. See notes 3 and 4, p. 153.
2. शुभाश्रयत्व. 3. मेघचित्र.
4. गोष्पद. 5. The creator.

sense-lusts, my mind feeleth the humiliating doubt as to how Jiva, who resembleth the child out-stretching its hand to catch the moon, shall ever attain Môksha.

Viveka.—Timid dame! Knowing, as thou art, the whole truth, how is it that thou dost indulge in doubts, like a witless woman?

25. A certain resolute person, who hath detached himself from Samsâra, renounceth all external sense-pleasures, as if it were honey-mixed poison, setteth his face against the finitely blissful Kaívalya,[1] and even in this world evinceth fitfully an intense longing for the enjoyment of the infinite and eternally blissful Brahman.

It is but natural that a ripe fruit, which even an expert who hath climbed up the branch of a tree cannot pluck, falleth before a way-farer—a result of the strength of mere matured[2] merit, expecting no effort on his part.

1. Soul Isolation.
2. सुकृतपरिपाक.

Besides :—

26. If Jíva himself longeth to attain Paramapada,[1] resorted to by *Nityasûris*[2], atoneth for all past sins, and abstaineth from committing further sins, and if the benevolent-natured Isvara fixeth His will on a goal, what could not all be Jiva's own? Sure as anything, he attaineth liberation!

Sumati.—My lord! If Jiva doth thus cross the Samsáric ocean, how then doth he (meanwhile)endure agony, like a worm in the hollow between the two ends of a tree burning with wild fire, like an antelope surrounded by a pack of hounds, like a caravan of traders in a ship tossed by a stormy tempest, like a jackal blinking in a flood-begirt islet, like a house-holder in dread hard-breathing at the ingress of a huge cobra inside the house, like the trunk of a rootless tree battered by the waves of

1. Môksha.
2. Eternally freed souls.

the Gangá, and like the fish in the ocean-midst molested by the shafts of Sri Ráma?

Viveka.—Charming dame! Thou betrayest but childishness, casting (to the winds) thy erudition. For, thou fanciest that the Jíva, who is yet to be liberated, as if already liberated.

Behold! Behold!!

27. Caste,[1] Order,[2] Conduct, Place,[3] Time,[4] etc. described in the Sástras as highly conducive to, and as being the causes of, Môksha, shall in the case of listless minds prove but a perpetual source of fear.[5]

I will now prove to thy mind the relative difference that will be felt by others (of a different mould of mind)[6].

1. Brâhmana etc.
2. Brahmachârya, etc.
3. Satyavrata, etc.
4. Uttarâyana, etc.
5. Fear of Samsâra.
6. Attentive minds.

28. To the Jiva, who well discerneth the difference between *Kâmya* duties, and *Nitya* and *Nimittika* duties,—who is not indifferent and who performeth everything after due investigation, and eager that no obstacles shall bar the enjoyment of Para-Brahman, even those causes[1] of fear transmute to absence of fear.

Unaccountably then to assert that even the wise should indulge in fear till actual emancipation (is reached) is like trying to smell the fragrance of the lotus blossoming in the sky[2].

29. To a person who perceiveth the possibilities involved in the perennial and strange windings of evil Karma, what not shall operate[3] as the cause of fear, whether it be direction, or place, or time, whether

1. Caste, Order, etc.
2. No such fear has any foundation.
3. The implication is that everything will operate as the cause of fear unless perceived properly.

cf. कालेष्वपि च सर्वेषु दिक्षु सर्वासु चाच्युत ।
शरीरे च गतौ चापि वर्त्तते मे महद्भयम् ॥ [*Jitantâ.*]

it be commission of prohibited duties and omission of ordained duties, whether it be the body etc,—these though the means to achieve his longed-for object?

Sumati.—If indeed everything be the source of fear, then how shall Yôga, achievable only in the absence of fear, become successful?

Viveka.—Charming lady! Rightly hast thou questioned. There is a certain subtle truth of which, though thou knowest already, I shall only remind thee. Listen then with attention undistracted.

Sumati.—*Aryaputra!* Proceed.

30. Renouncing the Lord's grace, which is as it were the cataclysmic-fire to the ever-growing infatuation of the mind and which swalloweth the oceans of sin, riding a bad horse of Karma, is as futile as the erection of a salt dam across the brackish ocean!

Just hear the success, beggaring all description, of the person who betaketh

himself with one-ness of purpose to the grace of the Eternal Lord.

31. Longing seclusion, hating all sense-dictates, all evil propensities for enjoyment suppressed by the force of Virakti, Jíva, the speeder in the path of Nivritti[1]-path shall focus all attention and take refuge under Sri Murári's[2] feet and thus, transgressing Samsára, attain liberation.

Sumati.—Rightly so. I shall just ask thee who hast so thoroughly grasped the truth of truths one thing more. Why is not the realisation of Môksha swiftly accomplished even by high-souled men with a thorough comprehension of the inmost truths of Upanishads, learnt at the hands of spotless Achâryas,—men who have uprooted opposite creeds, who have given up the tendency to indulge in Svargic sojourn, who have set their hearts on the great bliss of the worship of Madhusudana's[3] blessed feet,

1. See n. 3, p 21.
2. See n. 4, p 28.
3. See n. 2, p 55.

exempt from the faintest trace of stain, who have betaken to Nivritti-dharma[1] without the slightest inattention and who know no obstacles ?

Viveka.—Lady dear ! I shall just unfold to thee another subtle truth, fit to be treasured up by the wise in their hearts. Hear me with unalloyed attention what the great Sanaka, Sanandana, Sanatkumára, Nárada, Sándilya and other *Paramekântins*[2] have often propounded.

32. The thousand-yôjana[3] whale doth consume a hundred-yôjana whale ; the bigger whale doth swallow even this thousand-yôjana whale and the still bigger whale doth gulp down even the aforesaid whale ; such then is the course of Karma. The insult offered to an innocent perceiver of Brahman, shall consume, Agastya-like,

1. See n. 3, p 21.
2. Exclusive enjoyers of Brahman.
3. Eight miles.

even Nivritti-dharma,—Agastya who displayed himself in exsiccating the great ocean of all sins.

Listen to some other truths (also) similar.

33. Well known it is that a great sinner is he who doth forget the good done in the past,[1] but a still worse sinner is he who doth forget the good done in the present and the worst sinner of all is he who will forget the good that in the future will be done.

Sumati.—(*Musing*) Lord ! Such indeed is the unique heinousness of the sin of insulting the true realiser of Brahman, so ably elucidated by thee.

Is there then no remedy for this sin ?

Viveka.—There is but one remedy and that is seeking the pardon of the one that was insulted.

1. cf. ब्रह्मघ्नेच सुरापेच चोरे भग्नव्रते तदा ।
निष्कृतिर्विहिता सद्भिः कृतघ्नेनास्ति निष्कृतिः ॥

For :—

34. An aquatic animal[1] falleth into great anguish by being out of water, but the same doth revive by water gradually gained. Similarly, the Jíva, cast away by the insult offered to the great, falleth into Samsára and getteth true knowledge back by resorting to the very person.

Besides :—

35. A person, deserved by good deeds done during diverse births and who hath refrained from sinning against the godly, dame Vidyá[2], leading to Môksha, approacheth anon with love abundant.

36. Para-bhakti[3],—the ship, as it were, to cross the ocean of Samsára, well fastened by ropes of *Sâtvika-tyâga*[4], so helpful to *Nivrittidharma*, saileth clear and acquireth momentum day by day.

1. Fist, to wit.
2. Vidyâ is personified here as a woman.
3. Devotion towards the Brahman.
4. See n. 2, p. 21.

Sumati.—(*Musing*) Rightly so, if Animá[1], Mahimá[2], Garimá[3], Laghimá[4], Vasitva[5], Isîtva[6], Prápti[7], Prákámya[8], etc. ordained by dire Destiny to a person who is yet not quite exempt from all past sins and which are capable of being used for Môksha, do not therefore impede the means by which Môksha is reached.

Viveka.—Queen ! True. The ever-hostile obstacles to (God-) Yôga are indeed difficult to surmount. The attainment of Môksha will be unfettered only if these Yôga-obstacles are prevented from appearing at all, instead of renouncing them after they actually occur.

(*Then enter a messenger with palm leaf adorning his head*).

1. Atomicness.
2. Greatness.
3. Heaviness.
4. Lightness.
5. Self-Control.
6. Lordliness.
7. Power to reach the desired place.
8. Realisation of desires by mere thought.

Messenger.—(*With hands suppliant.*)

King! This messenger—myself, named *Samvriti-satya*[1] who never escapeth the eye of my suzerain lord Mahámôha, whose movements are everywhere unobstructed, saluteth thee with thy queen.

Viveka.—(*Aside*). Why hath he come here?

(*Aloud, in humour*). May thou live long, but without casting away thy nature, ever addicted to perverse understanding.

Messenger.—(*Pointing to the palm leaf, in his suppliant hands, taken from his head*). Great king! This indeed is an irrefragable mandate, indited by the Accountant Lobha[2] and brought to thee by me, who am in the confidence of my lord Mahámôha,—the emperor of the fourteen worlds, whose affairs are all determined by his minister Dvápara[3], and who is established in the faith of Durmati[4].

1. Posing as the speaker of truth but not really speaking truth.
2. Greed.
3. Doubt.
4. Evil sense.

Viveka.—(*With concealed contempt*).

Man! Thou art acceptable to us as well; hence read the message in all privacy.

Messenger.—As thy Majesty commands.

(*Reads the message humbly*).

37. Thus (runneth) the mandate of Mahàmôha, so esteemed by Kàma and others. It is also not obnoxious to the residents of Svarga, who are repugnant[1] to the decline of Samsára.

Viveka.—(*Interrupting and smiling*) Queen! Mark that we are treated as objects of wicked Mahâmôha's commands! But just to know the enemy's mind, we should hear the rest of the message. Well then, messenger! proceed.

1. The idea here is that the Devas resident in Svarga fear that the Samsâra will decline, if Vivêka is given free scope for the spread of Vairâgya, which would eventually minimise their own enjoyment.

Messenger.—"We forgive thee for all thy mischief ending with creating faith in the worship of the Para-Brahman, if it (mischief) bringeth about the realisation of (sense-) delights".

Viveka.—(*Gesturing contempt*).

Lady! Dost thou hear the strange *Bhikshupâdaprasarana* method[1]? Or it becometh Mahâmôha, bent upon carrying out his wish, unyieldingly like the corpse's clenched fist.

Sumati.—Yes, so it is.

Viveka.—And then?

Messenger.—38. "If thou dost transgress what we are going to bid, our veteran warrior Krôdha and others, inflamed at the mere sign of our brows' knit will arrest thee and thou shalt exist no more".

1. A certain beggar besought of a householder some standing room in the verandah. He took advantage of it, gradually encroaching on the whole house. "Introducing the thin end of the wedge", in other words.

Viveka.—Love mine! That is a blessing to us, who follow our own (ordained) duties. Ah, Móha's messenger! yet anything remaining of the message?

Messenger.—There is something yet on the subject of the prowess of the chieftains Kàma, Kródha, etc.

Viveka.—What harm can there be? Let us hear it also.

Messenger.—39. "Whose valour shall subjugate Kàma, the matchless warrior of the universe, the one so respected by the immortals,—Kàma the power of whose greatness metamorphosed even Siva's third eye, burning with anger, into an eye, cooled with the erotic sentiment of love?"

40. "The ancient Sruti[1] proclaimeth that Kâma did exist even before creation. Through the power of Káma alone, even the First Being sporteth in creation, sustentation and dissolution of the universe;

1. cf. कामस्तदग्रे समवर्त्तताधि। सोऽकामयत बहुभ्यां प्रजायै ।

even he who is free of all desire doth difficult Môksha attain by Kàma (desire) only. How then is Kâma under the influence of any body and who not is under the influence of Kâma in this universe ?"

Sumati.—Great king ! Is then the fish-bannered Kâma invincible even to thee ?

Viveka.—Queen mine ! Is there any rejoinder for the twaddle of Mahâmôha, loved by *Mithyâ-drishti*[1] ? But let us hear the rest as well.

Messenger.—41. "If one doth fret[2] at Kródha, (anger), one cannot be said to be free from anger. If one is angry, how could he be said to have vanquished Kródha ? In any case therefore, anger is a ruinous rope with snares at either end.

Sumati.—My lord ! Kródha seemeth to be even more unconquerable than Kàma,

1. False vision.
2. Tries to refrain from anger.

for, it is Kródha that is the prime cause for victory over Kàma !

Viveka.—Love mine ! Deprecated not is anger in right time, for, the Truth-perceivers do approve of anger in the matter of subduing Kàma etc.

(*Looking at the Messenger*).

Well, messenger! We have heard (from thee) what was intended for our hearing. Inform thy master this from me :—

42. "The world shall reverence Vivêka who hath made Mahámóha soulless, who hath rejected Káma and who hath driven Kródha away"

Messenger.—I shall take leave.

(*Thus saying walks two or three paces*).

43. (*Aside*) Who in this universe shall be able to conquer Vivêka, assisted as he is, in his mission of doing good to every one, by his wife Sumati, who again is anxious to rouse Jíva from his lethargy ? Still

my master Mahámóha doth enjoin on us these errands.

(*Aloud*) Great king ! Transgress not the adage[1] "Abandon the individual to save the family".[1] etc ;

(*Thus saying exit.*)

Sumati.—*Aryaputra* ! If Jíva, who is ready to attain Móksha, is subdued by Kàma, Kródha, Lóbha[2], Mada[3], Matsara[4], etc. incited by Mahàmóha, all thy efforts so far prove futile.

Viveka.—Queen mine ! Think not so. But bid only for our good.

44. Now that the true nature of God divine hath been ascertained by the Upanishads, now that all doubts concerning them have been cleared, and now that Jíva hath the knowledge—(means)

1. Do not strive to liberate Jiva, lest the whole family will perish.
 cf. त्यजेदेकं कुलस्यार्थे ग्रामस्यार्थे कुलं त्यजेत् ।
 ग्रामं जनपदस्यार्थे आत्मार्थे पृथिवीं त्यजेत् ॥
2. Greed. 3. See n. 4, p. 61. 4. See n. 5, p. 61.

to discriminate Bhakti with its entourage, the Jîva shall attain Móksha by a path, so cool, delivered from the thick mire of perplexities, crowding round the sharp thorns of Káma and Kródha.

(*Behind the curtain*)

(*Two Divine Bards*) Victory be to thy Majesty.

(*First Bard*).

45. Yon expandeth red eve's twilight,
The lovely red baize stretched for dame Night's steps,
The Swell overflowing Rágá's[1] Ocean-shore,
The pollen-pile of Kadamba[2]—Káma,
The Japa-garland[3] of *Sringara*'s[4] tuft,
The blood-rut of Elephant—infatuation,

1. See n-1, p. 168.
2. See n-1, p. 25.
3. A kind of flower (China Rose).
4. Erotic sentiment personified.

The red-saffron resplendence of
dame West's[1] bosoms.

(*Second Bard*).

46. Darkness doth pervade the world all,
Dishevelled hair, as it were, of
dame Sandhyá,[2]
Pining at the separation from her
lord, the Sun,
Pitch-dark as overflowing Yamunâ's
roaring waves.

Viveka.—(*Listening*). Queen mine! These two bards, ever speaking what they see, just hint to us that we are on the close of day, when our owl-like opponents make themselves ready to entrap Jíva, in his slumber.

Ah! charm-faced lady! Behold.

47. At sunset doth luminosity decline,
Darkness deep Práchî's[3] face doth cover,
Wicked Káma with Vasanta, all universe
overpowering,
Plungeth same, my dear! in vices
manifold.

1. The direction West.
2. Twilight.
3. The direction East.

Further:—

48. Yon fawn-eyed damsel's ornament-
lustre,
Happy-lit lamp's luminosity doth
double,
To perform usual nightly Nîrâjana,[1]
Do they walk in groups unbroken,
to adorn seraglio.

Therefore I shall now perform the evening ablutions and guard Jîva whose mind is now intently fixed on the supreme Brahman. Attended by thy chamber-maids Kshànti,[2] Sànti,[3] etc, thou shalt enter the mansion of Mangalâcharana[4] and await our arrival!

(*Thus saying exit with Sumati*).

Finis Act III named "Mukti-upâya-aramba. (Preparation of the means of Mukti).

AUM.



1. Lights waved as an act of adoration. 2. Patience.
3. Peace. 4. Place of the practice of good.

ÔM=(A-U-M)

SANKALPA-SÛRYÔDAYA.

ACT IV.

THEN ENTER KAMA AND VASANTA.

Kama.—Friend Vasanta !

1. Sugar-cane so tender for my bow,
yon flowers for my shafts,
Bee-swarm humming sweet harp's
melody for my bow-string,
Fair sex, timid and weak, for my
battalion ; all these true.
With these aids tender, of my own
will, prosper I—the conquerer
of the Trident-wearer.[1]

Further :—

2. With missiles and shafts, by thee
granted,

1. Siva.

And with thee for my help ever unfailing,
See how Móha great wieldeth,
The universe under one umbrella.[1]

Vasanta.—What sayest thou? Thou art *Kâma* indeed!

3. Through prescribed and proscribed
Karmas with their senses performed,
Longing for some results, the savants awakened,
To thee of infinite marvel, impute they,
Their deeds, saying "Kâma did them and Manyu[2] did them".

4. With Siva and others, thy sportive battles thou didst have,
Thy free diversion-resorts are Dêva-chief's mansions,
Thy pleasure-park is this sea-girt earth,
Ah Madana! How to describe thee, the splendour's ocean?

1. The meaning is that the whole world is under Môha's Lord paramountcy
2. Anger. cf. कामोऽकार्षीत् मन्युरकार्षीत्

Kama.—Friend! Just think of thy greatness known all the world over.

For :—

5. Well-known it is that the origin of *Sumanas*[1] is thyself ; the whole universe delighteth in thee ; thou art indeed the foremost of the thrice-two seasons ; Jótis[2] entirely doth depend on thee ; Mâdhava[3] where Sri[4] doth dwell, bearing Pankaja, is all thy own and Kàma is thy minister. What other better season is there that can match with thee ?

Besides :—

6. Thou art the Fire named Vasanta ; this Malaya[5] zephyr is thy charioteer ; Asóka

Two meanings in 4 to 7 :—

1. Devas—Flowers.
2. Sacrifice (ज्योदिष्ठोम). and Para-Brahman.
3. Vishnu, month of Vaisâkha.
4. Lakshmi living in the Lotus Tank—Loveliness of Lotus Tank.
5. Malaya mountain.

and other flowers, thy flames; bee-swarms, the array of smoke; nectar-born moon, the feeding fluid; therefore the tree of Virakti[1] of the Creator, Siva and others, is burnt away by thee, who hast wiped away even the name of Sànti.[2]

Vasanta.—Great warrior and fish-bannered Kàma! The greatness of persons like myself is entirely of thy making.

For:—

7. The seasons, of whom I am the chief, are the artists granting thee thy diverse weapons. The Moon and the Sun betoken thy time of victory[3] and rest.[4]

Kama.—Enough of this abundancy of mutual belauding! State business should first be attended to.

Vasanta.—I shall act, my friend! as thou dost bid. Of one bent of mind as we are, the duty of enkindling[5] the sentiment of

1. See n 2. p 166. 2. Peace. 3. Night time.
4. Day. 5. चंद्रोदयमारुतकोकिलालापादि ।

providing all the ways and means of sexual love in Jiva, now engaged in the practice of Yóga, shall be mine exclusively, and that of thine the wherewithal[1] to provide suitable objects of love.

Kama.—Comrade! I shall act up to thy wishes. Jiva, whose meditation of the blessed Lord is but recent, could easily be turned away, by holding up before him the allurements of ephemeral pleasures, accustomed to which he has been all along. Is there not this Brahman (for him, viz.,)—the fair-eyed damsels, themselves the end and aim of all ambition, visible indeed to the eye of all Beings, the Dêvas, the Asuras, the Siddhas, the Gandharvas,[2] the Vidyâdharas,[3] the Kinnaras,[4] the Kimpurushás[5] and the Mânushas[6]—all?

1. युक्त्यादि।
2. Celestial musicians.
3. Divine bards
4 & 5. Mythical beings with human figures and horse-heads.
6. Human beings.

Think not that this is improper :—

8. Why could not the damsels, who minister to the exquisite of pleasures and who are the cause of the procreation of the universe, be called Brahman, in so far as they do possess the Brahman's attributes[1] ?

Vasanta.—Friend ! This, thine opinion, is borne out by chapter and verse in the Upanishads[2], for quoth they (Upanishads) that damsels alone are the Brahman. To say that Brahman is a male is but a complimentary twaddle.

9. Youthful maidens' sidelooks bashful and lovely,
And their amorous tricks (or play),
adorned most in their unadorned simplicity,
Even the best Yôgis, captivate,
Even Eternal Brahman—a hundred—rejecting !

1. The two principal attributes of Brahman are—मोक्षप्रदत्वं=Grant of salvation; जगत्कारणत्वं creative cause of the Universe.
2. स्त्रियो हि ब्रह्मोतवा पुमान् ।

Kama.—(*With joy*) Dear Vasanta! What thou sayest is true indeed.

For :—

10. This assemblage of celestial nymphs, whose looks make one mistake them for ranks of arrows, shall now, under my commands, go a-dancing and anon capture Jîva, albeit so intent on attaining Peace beyond works (*i.e.* Brahman).

Vasanta.—Flower-shafted friend![1] So long as the fair sex is under thy dispensation, our mission is as good as fulfilled.

Now :—

11. With ears made merry by the honey of melodious music, with eyes carried away by rapturous dance and with heart enslaved by diverse emotions erotic, the mind of Yôgis can never decline from the bevy of blooming damsels.

Kama.—(*Pondering and with a sardonic smile*).

1. Resolve not to give up Yôga.

12. Should, disregarding me, Vivêka—proud in the company of Vyavasáya[1] and others, would yet fight with me, he himself should bring about the fate of Saubhari[2], captivated by a hundred damsels.

Vasanta.—No wonder! For, renowned indeed are thy valorous deeds!

13. The merry she-cuckoos, (as if they were)—the musical instruments of *Panava*,[3] *Vênu*,[4] *Vînâ*[5], etc.—ever sing the valor of thee, blossom-bowed Cupid, that hath the bow-string made up of the swarm of bees, delirious with the drink of honey, flowing from the blossoming Kalpaka blooms that make thy bow!

1. Application.
2. A sage named Saubhari, while penancing in the midst of water, beheld a fish, surrounded by its offspring. Enamoured of this, he gave up the penance, himself longing to enjoy a similar happiness and married the hundred daughters of Mândhâta for the purpose. (See Vishnu Purâna).
3. A kind of musical instrument.
4. Flute. 5. Harp.

Hence thou needst use not much effort to accomplish such a simple task.

14. Bend not in vain thy bow whose flower-shafts never yet missed their aim; fill not thy bow-string with the lovely flower-arrows. Friend! Even at the mere sight of thy weapons—the flowers—brought by me into existence and laid in reserve by hundreds in thy quiver—the trees' branches,—quiver indeed shall Vivèka.

Kama.—This sort of mild enthusiasm will not do in the matter of a mighty foe.

For:—

15. Doth not the sun rise with a full thousand rays to dispel the darkness which could (though) be dissipated even by a little light?

16. Set aside the story of fight; for have not the poets chronicled that indescribable misfortunes have attended persons who allowed themselves to be slighted, even

in a small measure, as in (stories of) gambling[1] and verbal debates[2].

Vasanta.—How is it that thou, though holding the whole universe under thy grip, underrate thy own greatness and anticipate the slightest slight from any person whatsoever ?

A thousand locusts cannot screen the thousand-rayed sun !

17. So long as thy army is active, with its infantry—the charming beauty of lovely women, its cavalry—their amorous gait, its elephant-division—delirium from draughts of wine, and its chariot-division—sexual enjoyment, who with any regard for Yôga can ever remain alive ?

Now the Jiva hath not yet scaled up to the high pinnacle of Yôga. Such being the case, why for no reason doubtest thou that we shall not achieve our object !

1. Vide the chronicle of Dharmaputra and Nala.
2. ,, ,, Sisupâla.

For it is found :—

18. That the Jîva, aware as he is of the pit-falls of Samsâra, doth still long for the same ; though he speaketh of the attainment of Brahman, still he doth hanker after mundane prosperity ; though he yearneth for the Ocean of Joy, he doth at the same time shamelessly shrink. Therefore the Yôga of the Jîva in such a dilemma, could with very little effort be frustrated.

Kama. Thou seemest to hint that the best opportunity to slay the Jîva is this,—while asleep.

19. Most opportune therefore is this time for me to exhaust all (my) weapons on the Jîva who hath not yet completed his Yôga, —like Arjunâ attacking Karnâ, when the latter felt[1] abashed at seeing his chariot slightly sunk in earth!

Vasanta. —Very well. If thou dost so, thy efforts shall sure with success be crowned.

1. Vide Karna parva of Mahâbhârata.

20. The person, who hath solely set his heart on tumbling into the mire of Yôga, that could not dry by ever so many sins, owing to Virakti's fraudulent ways, shall yet have all his *Nirvêda*[1] and conceit shaken out by the blows of thy weapons all and he shall again hanker after diverse delights, to which Rudra, etc, are addict.

21. Breaths there the Yôgi with soul so dead against desire who longeth not for the pretty prattle of women,—pretty-made by smiles,—halting accents and sensuous feastings,—the prattle, serving as it were, for the triumphal flag of our victorious army, what by Malaya wind and the moon-light, what by jasmine and the hum of bees and such composed ?

Kama.—Friend ! A simpleton surely is Vivêka, inasmuchas he trieth to effect for the Jíva, who is such a victim to physical and mental infirmities,—the success of Yôga. But it shall be as futile as crossing by swimming the high seas, as flitting

1. Detachment.

across the blue vault of heaven, as drinking at the mirage, and as taking a bath on earth.

Further :—

22. Vivêka, intent on liberating the Jíva, and—who is rolling dissipate in revelry and delirious with draughts of sense-delights—knoweth not (it seems) the worth of the amorous sports of celestial courtesans, their charms resembling honey, dripping from nectar-soaked grapes.

Just mark here the two horns of the dilemma :—

23. If, through the power of discrimination, a person, in whom the power of aversion (to worldly pleasures) hath just dawned, doth fret at me, how could he possibly be said to have subdued Anger (Krôdha)? If (however) on the other hand he casteth away anger, how could he be said to have shunned me (Kâma)? Vain therefore is the twaddle of fools who speak of the subdual of (both) Anger and Desire!

(*Then enter Krôdha dressed in a horrid guise.*)

Krodha—(*Approaching in haste*). Hail my friend ! Hail, my blossom-bowed Kâma !—the vanquisher of Vivêka by movements unhindered ! Who is this partisan of Vivêka who prattleth in vain about the subdual of Anger and Desire ?

(*Walking round horridly and with a loud laugh*).

24. How is it possible here to speak of Vivêka, when I—the Vanguard of several arch-chiefs, dancing on the horrid stage of war—am here, I, whose followers, the Asuras, raise feverish panic in the bosoms of Deva-damsels, whose (Deva-damsels') sandal-paste, put on to cool heat, anon drieth up ?

Kama.—Welcome, my good friend Krôdha, the foremost among charioteers and ever ferocious towards my enemies ! Thou hast come in right time intent on helping me, when I have been deeply deliberating

as to how I should fulfil my master's mission. Thou hast under thy sway the great Mahêsvara[1] and others, who (ever so much may) exercise self-control. Hurrah! Our great king hath conquered!

Further :—

25. When vanity hath vanquished, when I (Kâma) have stopped havoc, when Môha hath ceased enthusiasm, when the forest of sin hath burnt away, yet thou, alone of all, fed by the manifold kinds of fuel, say of a particle of contempt, art capable of disrupting Yôga for the Supreme Brahman!

Vasanta. —Surely this meeting of Kâma with thee (Krôdha) doth resemble the conjunction of wind with fire! With materials, all so ready, why should we tarry any further? Success surely followeth in the wake of enthusiasm. Methinks success will crown us, if we only adopt the plan (of nocturnal slaughter) advocated by our dear friend Kâma.

1. Siva.

For :—

26. Let fawn-eyed celestial damsels,—with their glances dancing like the bees that form Kâma's sugar-cane bow-string—with lovely breasts bending that make them be mistaken for the ruby-creepers' flower bunches, guarded by Kâma's demireps,—walk round the Jîva, who is absorbed in Virakti.

Kama.—Friend! The best of seasons, Vasanta, remindeth us opportunely of what we should do. With Kródha marching in front, heading the celestial-courtesan-battalions, I shall follow, with the string firmly braced to my bow ; and thou shalt follow at my heels, guarding the flanks, with all wistfulness, vigilant all round.

(*All march as described above*)

Vasanta.—Oh Kâma and Kródha—the foremost in Mahámóha's army! Hear my advice. This is the occasion to despoil Yóga that is about to be begun, by nocturnal slaughter. For yon riseth the moon lustrous,

making the oceans four swell. Behold now in our front the rising moon-beams—barbingers, as it were, of the emerging moon—the lover of the blue-lotus tank and the servant of the moon-faced young damsels, marching in thy front.

27. Yon moon-beams, as they are,
milky sea's swell,
From the whale's mouth, drunk
and emitted, lovely as dame Night's
amorous smile,
Shining as white sandal-paste mixed
with camphor white,
Feast the eyes onlooking the East, as
if drenching them in ambrosia cool.

Besides :—

28. Behold yon Udaya Mountain's
splendour, doubled by the rising
Moon's lustre,
Seeming, as it were, an elephant with
conch-decked ears and with flowing
ichor color !

Krodha. — Ah dear destroyer of demon Sambhara[1] ! In troth Vasanta but spake the fact.

Now :—

29. The damsel moonlight, shining as the rising Milky Ocean, doth beget in the direction East, the daughter—peerless Loveliness who maketh blue-lotuses blossom. Behold the waxing night when lovely stars do twinkle and when the tress-like Darkness, seemeth, as it were, somewhat dishevelled by the throes of childbirth !

Kama. All regard is indeed due to my friend —the Lord[2] of the galaxy of stars, who is armed with weapons, mighty to dispel pitch-darkness and who doth adorn the plaited hair of Siva.

30. This Moon, the shedder of lovely moonlight, the wishing-gem[3] of the anguish

1. The allusion is to Kâmâ's incarnation as Aniruddha, Sri Krishna's grandson, when he killed demon Sambhara and married his daughter Ushâ (vide 10th Skandha of Srî Bhâgavata).
2. The Moon. 3. Lit: Chintâmani.

of the love-lorn She-Chakraváka,[1] the instructor of Káma-Sástra, the mirth-maker of the triple-world, the vouchsafer of delight on the blue-lotus tank, doth dissipate steadily the darkness that hath held possession of all the directions.

Further :—

31. Yon moon-beams, distilled from its rise from Vishnupâda,[2] making the twinkling stars look like piles of foam, rising from the Udaya mountain and resembling celestial Gangá, doth give variegated colors to the Yamunâ-like darkness. Friend Kródha ! Behold the plenitude of my help !

32. Yon Lover of the stars is my loved friend ; moon-light is my mate ; Vasanta, who equippeth me with flowery weapons in abundance, is my relative esteem-worthy ; in the event of danger, thou, O Kródha of irresistible force ! art my protector. Who

1. Ruddy-goose. (bird)
2. Two meanings :—Blue vault and Vishnu's feet.

then with any regard for life shall stand before me, armed with my bow of blooms?

Krodha.—Friend! When fortune favors, what all to us shall favorable not be?

Further :—

33. How to call a person desireless, when he doth desire to conquer thee (Kâma)? If he doth not desire to shun thee, he is certainly not devoid of desire, inasmuch as thou desertest him not.

Kama.—Enough of this procrastination, which is but the thief of time. This Jîva who hath entered on Yóga shall now be approached by us.

(*All do accordingly*).

Vasanta.—Behold this Jîva, who hath just embarked on Yóga, by Vivêka directed, the latter doing all things opportunely for Jîva who is absorbed in meditation on the twin-feet of the Supreme Lord, renouncing all his attachment for sense-dictates.

34. The Jîva peruseth the *purânas*[1] which speak about the terrors of hell and yet falleth frequently into sloth; he perceiveth the soul as distinct from the body and at the same time tendeth the body with all care; he longeth deliverance from the ocean of sorrow and yet hankereth after sense-lusts. Pining thus, in a double life, he seemeth as if rocking in a swing[2]!

Kama.—Friend Kródha! Vasanta hinteth that Jîva hath not yet attained the stage of profound meditation. Our help-mate *Vishaya-vâsanâ*[3], ever (busy) begetting eternal and marvellous effects—a perennial stream—is unassailable even by those who have subdued the enemies—the senses external[4] and internal[5].

1. Sacred legendary chronicles, 18 in number.
2. The implication is that Jîva is always in a dilemma.
3. Sense-association.
4. Sensuousness.
5. Kâma, Krôdha, etc, (Anger, Lust, etc).

35. Even granting that Jíva transgresseth the ocean of samsára in secrecy (thus) engendering a longing for salvation and that he indulgeth in pleasing parleys with Yógis, even then, the mind, vestured by garments woven by evil propensities manifold, such as egotism, loseth anon its equilibrium.

Vasanta.—Terror of the enemy host thou art (sure)! Beware also of another matter. Even though one hath dissociated from society, self-esteem alone is enough to violate one's Yóga. It is for this self-same reason that *Samvarta*, *Jada-bharata*, *Vidura* and others, rightly understanding the moral of *Hiranyagarbha's* text[1], courted public contumely, serving as sin-remover and led a life as if of madmen. Therefore before the Jíva might arrive at this state of contumely-courting, let Ródha seize him swift, using contumely itself as the medium.

1. संमानना परां हानिं योगर्द्धेः कुरुते यतः ।
जनेनावमतो योगी योगासिद्धिं च विन्दति

36. But now the Jíva is at hearing[1], instructing[2], learning[3], asking[4], adoring[5], singing[6], touching[7], realising[8] and praising[9], the Lord. Thus perpetually revelling in the enjoyment of the worship of Murâri's feet, it may be that Jíva, seated firmly in his fortress of wisdom, is well nigh unassailable.

Further :—

37. The Jíva, who, weaned from vain wants, is happy, and even from law-allowed wants free, spurning them even when they spontaneously approach, and injuring none, liveth thus the life of a boa-constrictor[10].

Kama.—(*Smiling and shy*) Friend ! How is it

1. The attributes of God. 2. What he heard to others. 3. The lore allied to the subject (of Yôga). 4. His doubts through his Achârya. 5. The Lord. 6. His Holy names. 7. His materials of worship *i e.* Basil etc. 8. His form. 9. God.
10. The life of a boa-constrictor lies in the fact that it only receives its food reaching its mouth of its own accord.

that at war time, thou art as timid as a child. For, thou dost not appear like taking time by the forelock.

38. Thou, the best of seasons and right worthy to enjoy pleasures infinite, art my friend. Myself am Káma great, holding under my grip mortals and immortals and animals, and this is Kródha, cruel by nature and resenting all opposition to me. We three therefore shall jointly now perpetrate nocturnal slaughter as did *Asvatthàma* and others[1] of old.

Vasanta.—Friend ! I am not unmindful of all the pros and cons in this affair but I doubt how we shall be otherwise than unsuccessful when Jíva doth not allow us the slightest loop hole, for, what availeth the waking sentinel after the house has been rifled by a gang of thieves ?

39. To promote *Nivritti-Dharma* and to refrain from *Pravritti-Dharma*, the Jíva

1. Kripâchârya and Kritavarma.

resorteth to the Universe-Maker, just like an invalid resorting to a physician.

Krodha.—(*With haste*). Vasanta and Káma shall presently know my extraordinary skill in carrying out what I will.

40. Several are the persons of wondrous valour, ruined by this,—myself, by various expedients, without actually taking hold of (the victims), as in the case of Jamadagni[1] and others, and actually taking hold of (the victims), as in the case of Rávana and others.

Vasanta.—Well known is this, thine exploit! But where is thy opportunity to seize the

1. A sage named Jamadagni, while penancing in his hermitage, was met by Kârtavîrya, who, not getting the sacred cow, he asked for, flung a snake in the sage's neck and the sage, enraged at this, cursed Kârtavîrya, even before the sage was killed by him. The implication is that Jamadagni lost his life through Kârtavîrya, as he (the sage) became a victim to anger apparently through a snake and not through Anger (Krôdha) seizing him directly.

Jíva who hath thoroughly renounced the world?

Krodha.—(*Shouting Ha! Ha!!*). I have opportunities even for such a person.

41. By just robbing a person though he hath detached his mind thoroughly, of a shattered garment of his, a seat, a *Kamandalu*,[1] etc, by contriving to hide such articles, of a sudden, I shall disconcert the Yóga of a person by bringing about uneasiness of mind, false prattles, untrue imputations, mischief, ignorance, etc.

Further:—

What wonder is there in unhinging Jiva's concentration of mind, when I could disturb the minds of highly eminent personages such as *Mahêsvara* ?

42. For an Airávata, which weareth the flowery-bunch-like Earth as its crest-jewel[2]

1. Pot used by an ascetic for keeping water.
2. The Airâvata is supposed to bear the Eastern quarter of the Earth on its head and the Earth supported on its head is compared to the wearing of flower bunches.

with no effort, can the carrying of the Lord of the Dêvas (Indra), the overthrowing of the Asura hosts, the shattering of the Kuláchala mountain, and the devastation of forests vast, be a cause of wonder?

Kama.—Friend Vasanta! Beware that what Krôdha sayeth may not prove untrue.

43. Who dare resist the force of the darkness of Kródha, more powerful than sleep, swoon and death-agony, effacing all established distinctions of castes and ideas of high and low and resembling the dark billows of Yamunâ, overflowing its banks, swelled by downpours of coveys of clouds (gathering) at the time of the great cataclysm?

Further:—

My glory, proclaimed by sages great, such as Válmíki, is a thing also not to be lightly passed over.

44. Was not even Srì Ráma the victim of

my contempt[1] through the influence of my weapon,—Sri-Ràma—the Lion of the Elephant-like Virâdha[2], the exsiccator[3] of the ocean, through the fire of his shaft, the conqueror of Khara,[4] Dhûshana, and their hosts, the severer of the ten heads of Rávana and the decimator of Kumbhakarna?

Vasanta.—Káma ! Well done.

Kama.—Friend ! All praise is thine ; for it is through thine influence, all this was done by me.

1. Indulging in lamentations etc. over the loss of his wife Sita.
2. A giant slain by Râma in the Dandaka forest, immediately after Sita was taken away by Rávana.
3. The allusion is to Râma drying up the ocean by sending forth his arrows, enraged at the presiding deity of Ocean not answering his call promptly.
4. At Dandaka forest these two giants with their followers of 14000 Rakshasas were slain by Râma all alone.

Vasanta.—Hallo, Fish-bannered Káma! Even the greatest warriors plunge into grief through thy greatness and become lunatics.

For :—

45. A person, whose eyes[1] are reddened and who is intoxicated with the wine-like wenches, doth bewail, faint, waver, bemoan and discriminateth not good from evil.

(*Musing*). Unconquerable as yé, Káma and Kródha are, something still lurketh in my mind. In all business the greater the succour, the more successful are the results.

(*Gesturing as if approaching footsteps were heard*).

46. Yonder cometh *Lôbha*, attended by his consort *Trishnâ*[2], despatched by *Mahâmôha*, to despoil Jiva's craving for Móksha,—*Lôbha*, the foremost of the devastators of *Dharma*, the ruiner of

1. Eyes blinded with passion.
2. Covetousness.

the efforts of *Sama* and *Dama*, the swallower of the ocean of knowledge and the deviser of obstacles to Yógis.

Kama and Krodha.—(*See with delight*).

Vasanta.—Invite here *Lôbha*, the one coveted after, by all minds in the universe.

Kama and Krodha.—Well conceived, friend Vasanta !

Kama.—(*Snapping the thumb and fore-finger together*).

Krodha.—(*Seconds with loud applause*).

(*Then enter Lôbha and Trishnâ*).

Lobha.—47. Here in haste approach I—the consort of *Trishná*, bearing Mahâmôha's commands on my head, that are as it were, a garland (to the head). Who shall bring about contentment to this self of mine, even with the gift of golden *Brahmànda* worlds, so famous for immensity and for numbers ?

(*Embracing Trishnâ*). Love mine !

48. The Maker Himself seemeth, dear Trishnâ ! to have created thee—of unfailing youth,[1] rolling together the beauties of all the maidens of the Devas !

I shall just demonstrate this :—

49. Even were thy belly filled with several mountains of gold[2] and silver,[3] Trishnâ ! its emaciation increaseth[4] all the more !

Trishna.—Small wonder that the beauty of this, thine wife, surpasseth that of every other woman ! Yet make for me more necklets, armlets, waistlets and anklets, fitting my beauty, gathering together all gems from the mansions of the Dévas and the Asuras.

Lobha.—Love mine ! Easy done this, thy request. Vanquished by me are the *Dêvas* and the *Asuras*, the *Kinnaras* and the *Kimpuru-*

1. cf. तृष्णैका तरुणायते. (Smriti).
2. Meru. 3. Kailâsa.
4. And not the belly.

shas, the *Vidyâdharas* and the *Munis*[1], and men and beasts, in that they mutually kill each other and take even a particle of chaff for the golden Méru. Just hear the pitiable plight I subject him who styleth himself as Kubéra, the Lord of Riches and the companion of Tryambaka[2].

50. Spendeth not the King of Kings[3]
his begotten wealth,
With his wits all bewildered, nor doth
he enjoy,
Yet longeth he for more and more
wealth, knowing not the joy
of sleep
Yet guardeth he like the devil, the
greatest of treasures.

Trishna.—*Aryaputra*! Now that by thee are the worlds three made greedy of wealth which is the second Aim of life, what may be the situation of the person possessed of Vivêka?

1. Sages.
2. Siva.
3. Kubêra.

Lobha.—Love mine? What hath yet to be ascertained is this. Here, awaiting my arrival, remain Kàma and Ródha—instigated by Mahámóha—to damp the enthusiasm of the Jíva for *yôga*. We shall just approach them.

(*Approaching*). Here is Lóbha, prostrating his elder brothers, Káma and Ródha.

Trishna.—Here is she prostrating—thy daughter in-law, ye elders!

Kama and Krodha.—Long may ye both live!

Vasanta.—Ha! Your meeting is like the conjunction of heat, wind and wild fire! Successful shall prove king Mahámóha's enterprise and your wives, Rati, Jighâmsâ[1] and Trishnâ shall never to widowhood be victims by (any efforts of) Vivêka.

(*All embrace each other*).

Kama.—Welcome to Lóbha, the protector of wealth—all my world (art thou).

1. Desire to manslaughter.

Lobha.—Yes, I am indeed the object of thy grace.

Krodha.—Dost thou conduct carefully our master's business,—thou who turnest away at the mere mention of Mŏksha ?

Lobha.—Through thy grace, unfettered are my ways everywhere. Behold now the present unique condition of the world, ardently intent, like Duryôdhana, on begetting wealth, which is the second End of life.

51. These kings of the earth, ever so firmly greedy for even a particle of a sod of this mean earthy earth, distract themselves ; the lords of the immortals do ever tremble with fear, lest their position be coveted by anyone somewhere performing penance ; even the ascetics who have renounced the world are not free from the weakness of censuring a person extolled by another. The whole universe is therefore under the influence of Durmati's maids Asúyâ[1] and Irshâ.[2]

1. Envy. 2. Malice,

52. Persons, seized by the demon of insatiable greed, trot though all the Quarters Ten ; make the surface of the earth disturbed ; sing the praises of the rich ; volunteer menial service to others ; cross the high seas with ships and wage vain wars.

Vasanta.—Ah ! long live thee, Mahámóha's prime minister ! What obstacles shall there be for thee—the promoter of the Second End of life, so liked by all minds alike, owing to its susceptibility (as means) for enjoyment,—the End, proclaimed in *Artha-sâstra*,[1] that is so patronised by multitudes of kings,—the end that is the Incarnation of wealth itself, so well co-operated by *Trishnâ* ?

53. The End of life named Wealth (*Artha*) patronised by the votaries of *Kâmasâstra*[2] and begotten by means fair or foul, as may the tides of time determine, is entirely of thy making, what of earning, of hoarding and of refusing to the needy !

1. Science of Wealth, (Second End of Life)
2. „ „ Love, (Third End of Life)

Ye shall heed this my proposal. How shall we capture a person clothed in the unassailable armour of wisdom viz., *Viveka* ?

Kama.—Friend! It is thus that I have made up my mind:—I shall advance in front; ye three shall, placing Trishnâ in the centre, follow me and protect both the flanks and the rear. With such unassailable squadron as we are, the baffling of Viveka's efforts, bent upon ruining his own clan, shall be a *fait accompli*.

(*All range themselves accordingly and walk five or six paces*).

Kama.—(*Waving his flowery bow fixed with shafts in haste*). Behold ye, the target secured for the darts of my bow,—darts nice and sharp, now braced to the string.

54. Look here how yon person, espousing the way of surrender, realiseth his own self, by singular Yôga-practices, is steady by his senses multitudinous being restrained, breath controlled and weaned (from the worlds),

treading the way of *Nivritti* (renunciation).

Vasanta.—(*Looking carefully*). Heigho! all attention we must now be.

55. Here museth Vivêka over some secret, helped by Sumati, and all secluded, after retrieving the Jiva from the Ocean of *Mâyâ*[1], so as to make him reach *Paramapada*[2].

Krodha.—(*Knitting his eyebrows*). Ah Vasanta! Let the wicked Vivêka deliberate what he may, but the Jiva shall never defeat our designs, led (as we are) by Kâma in the van.

56. The self-born Kâma, who eateth up the wealth of faultless Yôga, catcheth witless beings[3], sporting themselves in the Samsâra-sea, boisterous with mighty billows, by his hook of sense-enjoyment, making them thus his condiment.

1. See n. 6, p. 72.
2. See n. 4, p. 72.
3. Fish to wit. (*i.e.*, souls in Samsâra are, like fish, caught by lust).

Behold the quaint meditative mood of the Jiva!

57. The Yôgi, construing knowledge of the True Self as the mansion, blessed attribute-groups—his ornaments, meditation—his sexual enjoyment, secluded habit of austerity—his love-prattle, resorteth to his seraglio of Upanishads, shutting himself off from all the world. Thus doth he enjoy the moods of Love under the pretext of Peace.

Vasanta.—(*Aside*). Enough of these vain hopes. These are mere castles in the air.

(*Aloud*). Friend! In the presence of a mighty foe, of what avail are these bragging words?

Lobha.—Friend Vasanta! My wife Trishnâ hath to be consoled as she is afraid of the enemies' tumult.

(*Looking at Trishnâ*). Charmed looking Trishnà! Fear not the foe, howsoever mighty, so long as thou art in the midst of

this great warrior-squadron.

Trishna.—So long as thou, esteemed by all the Dêvas and the Asuras, art alive, I am ever free from fear.

Kama.—(*Looking round with fear*). Now we must retrace our steps.

58. For, Vivêka, with his natural strength[1] of unfailing knowledge, with wondrous walk, well equipped with the firm armour of forbearance and contentment, appeareth before us, seated in the chariot of *Pranava*[2] sent by Brahman, and he disperseth our squadron.

(*All fear*).

59. If one of ye three, peradventure, meet with danger, surely Mahâmôha whose very life is in the lives of those devoted to him, shall himself put an end to his life. Instantaneously shall his wife Durmati commit *Satî*[3]. Therefore retreat from

1. Army. 2. See n. 6, p. 2.
3. The Hindu custom of the wife being cremated with her departed husband.

the presence of Vivêka is at this juncture most advisable.

Lobha.—Fight we must not here, without our king. He himself will decide what yet remaineth to be done.

Krodha.—(*With disgust*). But so far what have we done for our king's business?

Lobha.—Friend!

60. The march of time, with the high speed of the sun's car revolving fast, can not be impeded by the impact of a gust of wind from the opposite direction. The wise won't shut the door after the horse is stolen. Therefore it is better for us now to think how best we may tide over our future troubles.

Therefore, in this affair, we must first protect our lives. For, it is said that one must protect oneself by every means in his power.

Kama.—Our Lôbha, who knoweth the ways of the world, giveth us advice most apt.

61. It is not meet that we, who wanted to adopt the policy of night-slaughter till now, should fall into the great abysmal pit of angry Vivêka. Now shall Mahâmôha himself strive to defeat our foe in action, himself leading Dambha[1] with his wife Kuhanâ[2] and Garva[3] with his wife Asûyâ[4] etc.

Therefore we shall now disperse in different directions, for, they say that to save oneself he should forego the world.

(*Thus saying exeunt all*).

Finis Act IV termed Kâmâdi-Vyûha-Bhêda (Dispersion of the Squadron of Kâma etc.)

AUM.



1. Vanity.
2. Fraud.
3. Pride.
4. Envy.

ÔM=(A-U-M)

SANKALPA-SÛRYÔDAYA.

ACT V.

THEN ENTER DAMBHA AND KUHANA.

Dambha.—Halloo ! Kuhaná ! my dutiful wife ! I want thee. For, thou art my co-partner, by none unpolluted, as was Tárá[1] owned by Brihaspati, and Ahalyá[2] owned by Gautama. Thou wouldst not brook even a moment's separation from me.

1. Tarà, the wife of Brihaspati was seduced by Chandra, under the pretext of discipleship. The Drama of *Târá Sasânka* is too well known to be reproduced here in extenso.
2. Ahalyâ, the wife of Gautama was seduced by Indra. The latter, enraged at this seduction, cursed his wife and transformed her to a stone. She continued in this stony state till Srî Râma gave her back her former form by the touch of his feet, on his way to Mithilâ.

Kuhana.—Thou, the best of Bráhmanás, hast expressed correctly. And yet I blush at the illustrations cited. Thou, my master, shouldst have said: "As Arundhati[1] owned by Vasishta." Whenever I am courted by thieves, gamblers, village headmen, royal ministers, heretics and such others, I resort to them, taking them, *quotha*, for thyself!

Dambha.—(*Smiling*). Therefore thou art the best of chaste women in all the worlds. My Agnihótra[2] and other sacred fires, even if interrupted, are kept burning by thee—my sacrificial wife, by fires, brought from some place or other, when my Gárhapatya[3] fire is extinguished.

1. Arundhati, the wife of Vasishta, is reputed to be one of the unquestionably chaste ladies ever known.

2. A ceremony performed daily, both morn and eve, wherein the housewife has to look to the unbroken continuance of Fire, all through her life.

3. One of the three kinds of sacred fires pertaining to married life.

My Sthálipáka[1] céremony is similarly never interrupted, as thou concealest even thy menstrual course. Similarly again the *Vaisvadeva*[2] and *Pitriyajñya*[3] ceremonies are never interrupted. Where then is the occasion for expiation ?

Kuhana.—Hush ! Heaven forbid ! ! There is need for substitution, only when there happeneth interruption to Fire. In our home, interruption to Fire is a thing yet unheard of, for, our ever-pleased *Lares et Penátes* guard our Fires perpetually. Similarly, concealment of the periodical course shall be necessary, only if that monthly sickness ever appear at all. The same *Lares et Penátes* delay its happening, should it chance to appear during the *parvas*[4].

Dambha.—Well, Kuhaná ! Indeed, thou art

1. A ceremony done with grain as the chief ingredient before the fire and completed on the full-moon day.
2. A ceremony done with oblations to fire after the daily midday worship.
3. Ceremonies relating to departed souls.
4. Full-moon days when Sthálipáka is performed.

my co-partner in life. Much I esteem thee, as thou dost maintain my Brâhmanism, thou—my sacrificial wife—the lawfully wedded wife of a great *Srôtriya*[1]. Always thou observest the Dvádasi[2] vow, after sumptuously feeding me, who is ever pinched by hunger and thirst, even on *Harivâsara*[3] days, privately and well thou showest thine vow to others, by ostensibly wandering from door to door under the pretext of gathering materials[4] therefor. I shall now however unfold thee a secret.

There now exist some Asuras, who have bid goodbye to all Dharmas, putting on the garb of ascetics, maintaining arguments[5] tending to Máyà, seeming, as they

1. One well-versed in the Vêdas.
2. The 12th day of the Lunar and the Solar fortnights when Brâhmanas take sumptuous meals early in the morning after a fast on the previous day.
3. That time of Dvâdasi during which fast is prescribed.
4. அகத்திக்கீரை, சுண்டக்காய், வெல்லமுளளி etc.
5. Arguing that all the world is a delusion and an unreality.

are, Kali-yuga itself incarnate. Thou shalt, at no time, leave my presence, seeing that these Asuras desire to entice thee, as Rávana[1] and Arjuna[2] once did. None but thou shalt even for a moment serve me, the best of Brâhmanas.

Queen Durmati hath, just now, requested me to practise some witchcraft on Vivêka, the desperado, who broodeth over some evil or other (to use) against our king Mahámôha, the Lord paramount of all pleasures, both mundane and *svargic*. It is as follows :—

"Well, boy Dambha! Thou who spoilest all the Dharmas of the universe shalt exterminate Viveka".

Averse as I am ever to desires, out of extreme civility, believing in the sages' dictum—"There is no sin in exorcising

1. Ravâna carried away Sîtâ in the guise of an ascetic from the Panchavaṭî forest.
2. Arjuna carried away Subhadrâ (sister of Lord Krishna) in the guise of an ascetic.

the six[1]" I have now undertaken the vow to gratify an unknown deity. Fetch me therefore Pàrijàta[2] flowers and fruits, collected by Lôkapàla[3]s' Purôhits[4], after their bathing in the waters of the celestial Gangà.

Kuhana.—Fie ! Fie ! ! Alas ! How witchcraft could be practised against Vivêka, the master of the quintessence of all the Sâstras, well protected by his cabinet ministers Sama, Dama, and others? They say[5] that witchcraft practised in such a case recoileth on, and bringeth evil to, the practiser himself.

Dambha.—Ah, silly Brâhmani[6] ! What speakest

1. अग्निदो गरदश्चैव शस्त्रपाणिर्धनापहः ।
क्षेत्रदारहरश्चैव षडेते आततायिनः ॥
2. Flowers of the Kalpaka tree.
3. The guardians of the 8 Directions such as Kubera, Varuna, etc.
4. Priests—The implication is that Dambha's bath-materials are furnished by personages no less exalted than the Lôkapâlas.
5. cf. प्रत्यगेनमभिचारस्तृणुते.
6. A Brâhmana woman.

thou, without knowing my greatness ?

1. Well versed I am in the sciences
twice-seven and four,
As also in the arts sixteen times four,
In time have I completed several
sacrifices with abundance of gifts,
Implanted all over the world are my
virtue-proclaiming flags.
Ah, thou co-partner of this most
virtuous self !
Let alone the eminence of my
erudition and good conduct,
Just think for a while over my
contentment.

2. After conquering the whole surface of the earth, Parasuràma, in all humility entreated me to accept the same as a present. I, treating the universe no better than a straw, rejected the offer. The Lords of the immortals, surprisingly gratified at my glory, desired to give me *Svarga* and *Môksha*, but rich in serenity, I rejected this offer as well.

Kuhana.—(*Musing*). Never mind. Is the

sorcery, that thy distinguished self proposest to practise against Vivêka and in which thou requirest my co-operation, of the type of *Syêna*[1] or of any other kind?

Dambha.—Ah! great *Srôtriya's* lawful wife! I just tell thee the secret of secrets, known only to my most dutiful disciples. Tell this not even to thy companions, Trishnâ and others. The proposed witchcraft is not specially prescribed like *Syêna*[1].

But:—

3. All that is ordained as virtuous by the Srutis and Smritis, but when done at my instance, do wholly act as sorcery against Vivêka.

Kuhana.—Well conceived, but who is it that initiated thee in this mystery of injury to others?

Dambha.—Pah, simpleton! To me who knoweth everything, who is the initiator? All who fancy themselves erudite only resort to me and get their doubts cleared.

1. A particular form of sorcery.

Albeit, I have taken one by the name of Garva, the disdainer of all worthy people, and one in the liking of all, who is the propounder of Mahàmôha's cult, as a mere witness in this affair. Awaiting his arrival, I sit with all materials ready on this seat of Kusá grass, spread by the sages seven, in this *siddha* hermitage, purified nine times over.

Kuhana.—Well done. The success of the enterprise shall equally be fruitful.

Dambha.—(*Gesturing omen*). My guardian angel Kuhaná! My right eye throbbeth and this surely doth indicate the encounter with a friend—(*Looking in front*).

Who is yon great soul that descendeth to this mortal world and approacheth towards this hermitage with a form whose burning brilliance blindfoldeth the onlookers?

(*Then enter Darpa wearing large sandals on the feet, waving his big arms every moment and with a flag-staff on which was*

tied firm a parchment inscribed with an oath).

Darpa.—Incited by king Mahámôha to condemn the best men, far and wide, I have wandered, just to discern the differences existing in the different worlds, and I have but now descended from Satyalôka[1] to this middle world[2], after thoroughly surveying all the quarters, up to the Chakravála Mountain. Worshipped by the guardians of the Points of Space headed by Indra, I wear this ruby-garland, a present given to me by the Ocean[3], the relative[4] of the Vanquisher of the demons, Madhu and Kaitabha,—the Ocean, the donor to the Dêvas of the great presents, the cow, the wine, the nectar, the Moon, the Párijáta, the Kaustubha, the Chintámani,—the Ocean,

1. The world of the Prajâpati.
2. Human world.
3. The presiding deity of the Ocean is referred to here.
4. The relationship meant here is the Ocean being the father-in-law of Vishnu, as Lakshmi, his wife was born during the churning of the Ocean.

the patient endurer of all commotions caused by the churning of the Mandara Mountain, and just now, I resort to this land of Bhàrata.

4. Me, the world doth fancy, as the thirteenth[1] Aditya, the twelfth[1] Rudra, and the ninth[1] Vasu.

(*Musing and laughing sardonically*).

Strange is this world's folly! Those, whom even to think as equals to my servants is ridiculous, fondly fancy themselves to be my equals and betters!

5. In this world, men, whose minds shine with Vêdic knowledge, the grammarians, those from all doubts in the Kalpa-sûtras free, again those toiled hard in the Vedângas, and others well-versed in astronomy, others again who have mastered the verdict of Nirukti,[2] and those strong in the three[3]

1. As a matter of fact there exist only 12 Adityas, 11 Rudras and 8 Vasûs.
2. Etymology. 3. Karma, Devata and Brahma Kàndas.

Mîmámsas, and yet others who ever plod in the vast fields of Nyáya,—all have been routed by me.

(*Gazing at the sky*).

Ah, fool! askest thou whence and how I got all this learning?

(*Clapping the hands and laughing*).

6. Who but Providence endowed the swan with the power of distinguishing milk from water? Tell me how long it took Agastya to learn, to swallow the ocean deep.

But mind not this superiority of knowledge, known all over the universe. Even as regards good antecedents and conduct, I am matchless.

7. For, well known is my race in this world, for having given up the performance of even a single sacrifice, since the time of its first progenitor, for want of a suitable sacrificial priest to preside at the ceremony! Who knoweth my super-eminent, unrestrained penance, which

beggars all description and which is not understandable by any,—penance, the cardinal doctrine of which is that the senses should not be subjected to pain ?

8. Many are my disciples in this world who are known as Atheists and Heretics, quite competent to hide even the great Mêru[1],—under the very nose of the Dêvas, —through their artful arguments, striking and hypocritic ! Aye, they would make us believe that the whole world is mad, deaf, lame and blind !

9. If they do not do so, of what good are their arguments based on experience but which would not shut the mouths of the opponents ? The whole universe I shall bring under my sway, bymeans of diverse frauds,—*Mani*[2], *Mantra*, Medicine !

(*What sayeth another ?*) "Sayest thou that when arguments based on *Pramánas* are firmly established, why

1. प्रपञ्चापलापिनः, महामायाविनः
2. मणिमन्त्रौषध्यः

adopt the ways[1] of the villain?"

(*Frowning and hissing*). Thou meanest of Bráhmanas behold! Do the believers in *Pramánas* decline to believe in the black color of the sky which is borne out by Observation?

10. Enough of the Six[2] schools of Philosophy, founded by the ancient Kánáda and others,—schools which are authorities only to those who believe in them! What fixity is there when these schools, conflicting with each other, deny the main doctrine that God is only one? Let therefore the followers of my creed, perpetuate my doctrines, ratiocinatively and easily arrived at, and with but two or three determinate steps of reasoning, holding its own irrefutably.

(*Looking to the South*). Are not yon kingdoms those of Magadha, Kalinga,

1. Denying the reality of the world.
2. Kânada, (2) Akshapâda, (3) Vyâsa, (4) Kapila, (5) Patanjali, (6) Jaimini.

Andhra, Dravida, Karnâta, Chôla, Konkana and others ?

Alas !

11. Sitting at ease at the foot of the *Asvattha*[1] tree, I have formulated two scores and eight kinds of Buddhism, in several coarse dialects,[2] and I have overcome the pedantic pride of the followers of the Vêdas.

Thenceforth our renowned disciples move (unshackled) all over the world, leaving their enemies with their bare names[3] and implanting their triumphant banners in all the Islands Seven.

12. The monistic doctrine, I have given to some ;[4] to some others[5] I have given the dualistic doctrine, and yet[6] to others I have

1. Banyan (*i.e.*, after becoming a Jina.)
2. (1) Mahârâshtra, (2) Magadha, (3) Saurasenî. (4) Apabhramsa, (5) Paisâcha, etc.,
3. Depriving them of everything else.
4. The Illusionists.
5. Târkikas.
6. Bhâskara, etc.,

given the untenable mono-dualistic doctrine. Methinks that soon I shall taste the pleasure of beholding the war (of words) as between two fighting goats,—war, caused by the vain zeal of the respective votaries for their chains of arguments.

(*Viewing round*).

These are regions, bordering on the seas, overrun by the Musalmans and the Greeks.

13. A certain Brâhmana,[1] laying wager in the gambling of the war of words, argued his theory but was soon defeated by his enemy and, thus deprived of his pride, he was made by me to abandon his adherence to Vedic ways. He readeth to-

1. One named Mandanamisra was defeated in a disputation by Sankara, the disciple of Bhattâchârya, and true to his wager, the former embraced the faith of the latter and compiled a work named "Surêsvara Vârtikâ"—"Message from the Lord of the Immortals". The cardinal points in his theory are that Vijñâna alone is real and everything else is unreal and that Châvaka faith alone is true and that the Vedas are false.

gether the mutually conflicting doctrines of Jina, Buddha, Brihaspati, etc, with deadly differences among themselves and tantaliseth credulous minds (not versed in Sástras).

These countries, infested by barbarians, who are no better than goats, beasts and birds, deserve not even a look from me. In these countries those who do not know even the alphabet carry big books under their arm-pits, and with heavy eyebrows put on the airs of erudite persons. Ah ! deceived I am by my sight, directed to a distance !

14. Enough of beholding these who prattle all manner of nonsense, conceited with their little knowledge, disregarding their own hierarchy of preceptors, ignorant of either Svarga or Môksha, fancying themselves as erudite, (their only virtue being the frequent dance[1] of their fingers) and

1. The implication is that the erudition of these men lies only in their frequent movement of their fingers, thus posing as if they were learned men.

acting as ministers to foolish kings.'

(*Looking to the North*). Yonder some one cometh, facing the South, either from Kásmìra, or Jalândhara. . I shall just ascertain from him how my wives fare? Ah! good Bràhmana! "Knowest thou the present plight of my wives Irshà, and Asûyá, who have set out to go round the Mêru mountain, under the leading of Durmati?"

(*Then listening*).

"What! Sayest thou that they are imprisoned in the depths of *Nivritti* Dharma, by Sumati's deceitful companions Maitrî[1], Karuná,[2] Mudità,[3] and Upêkshâ[4]"? (*With anger*). Ah, this devil of a sinful Bràhmana speaketh untruth. Ah thou mischievous bastard *Srôtriya*! Thou Brahma-Ràkshasa!

How could this mishap befall my

1. Friendship towards the virtuous.
2. Pity towards the miserable.
3. Joy towards the happy.
4. Indifference towards the sinners.

chaste wives, who, though enticing all the world, never for a moment lack in their sole devotion for me! (*Musing*). Already known to me is this wandering wayfarer, used as a messenger to different climes by the hunting chiefs of the mountainous tribes.

(*Mocking*). Alas! Several are the vices converging in one centre, through singularities of places and times!

15. For, his mother-in-law followeth Digambara's[1] doctrine; Saugatas[2] are his relatives; his mother and father are the votaries of Pasupati;[3] Vibhâshika[4] is his teacher; his wife stands by Sânkhya-yôga; Chârvâka's disciple is his friend; himself, known as Mithyâchâra,[5] fouleth the Vêdas.

Therefore this hunter's spy, Mithyâchâra, ever habituated to utter lies, is unfit to

1. See n. 1, p. 141. 2. Buddhists, such as Sautrântika, Yôgâchâra who hold that the whole external world is unreal, and as the Mâyâvâdins also believe similarly, the appropriateness of the relationship is evident. 3. See n. 2, p. 144.
4. See n. 1, p. 137. 5. Follower of false practices.

be conversed with by high souls like myself ; to wipe off the sin of having seen him, I shall just see the sun or *myself*.[1] (*Walking quickly*). Alas! Are not you countries in the midland regions between the great rivers the Gangà and the Yamunà ? Who is here, though gifted with boons by Brahma and Siva, that will understand my doctrine, full of diverse theories which would baffle even those who profess the knowledge of Brihaspati? Much less he who could controvert, criticise or support my doctrine! These great cities are topsy-turvied by the barbarian kings of the West, invited by our sovereign Mahàmôha to shut off the doors to Móksha. Here moveth about some *Dámbhika-Chakravarti*[2]!

16. These, though they will never go abegging and will scorn even voluntary

1. The idea is that the sanctity of his own self is no less efficacious to eradicate sin than the sanctity of the sun.

2. The first in rank amongst the (Dâmbhikas) proud men.

gifts, always regulate their amorous[1] gait to the dance of the Actress—Greed. They behave, as if, of their own accord, they uphold the *Dharma* called *Nivritti*, their eyes betokening all love for the emotion of Peace and they are saluted by virtuous men.

Alas! What shall I say about this unrestricted sway of Kali, or of the ripe fruition of the penance of Mahámóha ?

17. This universe, drained of all its wealth, is duped by audacious cheats, who revel at night-time secretly in lecherous lust, which is augmented by the drink of wine at the special *Sautrâmani*[2] sacrifice of amorous sexual enjoyment with harlots, but who, at break of day, put on diverse deceptive appearances.

Yonder loom rows of villages of conservative Brâhmanas, who have not fully severed their connection with the

1. Walk of a lover under some pretext or other.
2. A sacrifice in which wine is prescribed to be drunk.

country of the Mlechás (barbarians) and who, to all appearance, pose themselves as the defenders of the Varnâsramas.

In these villages:—

18. The *Samskàras*[1] are mere merry-making festivities[2]; *Sandhyá*[3] is performed only for diversion's sake; *Sávitri*[4] is ever interrupted by gossip; voiding of excrement is a mere show; thus is this universe topsy-turvied by the force of this Kali age, which acteth in harmony with king Môha and which setteth forth the doctrine of the Alepakas[5].

Oh, strange also is this course of Dharma practised here!

19. Ever the young[6] couples of this

1. Upanayana (=The ceremony of wearing the holy thread), Vivâha (marriage) etc.
2. Consist only in singing, dancing, and adorning houses, *sans* all Vedic rights.
3. Religious ablutions performed thrice a day.
4. Gâyatri performed during Sandhya ceremony.
5. सांख्यानाम्, अद्वैतिनां, चार्वाकाणां वा—सर्वधर्मस्वरूपत्यागात्।
6. पुत्रजनयोग्यवयोविशेषः

village, with hairs black[1], perform the Agnihôtra[2] sacrifice of sexual intercourse that could be performed only by wedded couples,—sacrifice that is inaugurated by Cupid and in which the woman fancieth the man and the man fancieth the woman as their mutual deity.

Further :—

20. All these wander from street to street and thrive by usury, full of deceitful words. They never examine the (capacity of their) students, but merely make them chant the Vêdas like parrots, themselves not knowing the meaning and thrive in mere appearances.

(*Looking in another direction*).

These, looking like liberated men, painted in a picture, observe the vow of silence, sitting in the corner of a dilapidated convent. (*Discerning carefully*). Ha, Ha! They feign the performance of

1. cf. Sruti : जातपुत्रः कृष्णकेशोऽग्नीनादधीते ॥
2. See n. 2. p. 249.

Prânâyâma[1], seeming, as if they have ceased living, holding their noses by their right hands, the fingers of which are fully covered with long Kusa grass.

(*Clapping the hands*).

21. Ye great men follow the vow of silence through sheer want of ability to talk; ye esteem each other, as no body else care for ye; ye resort to alms, having no other go and ye follow the celibacy of a horse in harness[2], for a long time.

(*Flinging the hands with contempt*).

22. Enough of these wicked men, maddened with no small pride, unrestrained in (the matter of) the Demon of Conceit,—

1. The act of restraining the breath with the utterance of Gâyatri.
2. A horse ever tied and used could not enjoy its mate and so becomes a perpetual celibate for all practical purposes, though not of its own accord, but out of necessity. The insinuation here is that the particular persons referred to are celibates from necessity and not of free will.

men, not proficient in the war of words, not conversant in the course of logic,—men prone to all manner of vows not authorised,—men not rid of the influence of vanity, and not known for high talents! (*Casting the look in another direction*).

These are men who cover their whole chest with the holy-thread, not containable in a fist-hold, who hold the *japa*-garlands in their hands, and who frequently touch their hands, eyes, legs, etc, chanting hymns as they do so. They stretch their clothes, antelope's skin, Kusa grass, etc, as seats and sit on them near the high ways resorted to by caravans of way-farers, going on holy pilgrimages. Alas! Look at these great Yôgis' strange aversion to desire; they cannot but laugh themselves in their own sleeves!

For:—

23. Planting before them very long holy-staffs, which are decked with no small bundles of Kusa grass, and which remind

one of Dambha's flag, you hypocritical ascetics, preceptors but in name, condescend not even to look at those folk who deposit money-presents at their feet, bent in all devotion.

Halloo ! Pretending as if in incessant and intense devotion, these look not at even the deity installed before them ! Though looking with half-ope eyes at the teacher, parents, etc, who approach them, they affect, as if they do not see them ; why speak then of their prostrating etc ?

24. The Dâmbhikas[1], really proud by their mind- and sense-control, of their conduct, meditation and absence of greed, after all, fail to approach even by a millionth part the pride of those Dâmbhikas[1], who feign to pose as men, bereft of all pride.

Here is another—the foremost amongst the pious, practising penances in the

1. Vain men.

manner of the cat[1] and of the crane[2],

25. This vainest of the vain, with a body, kept steady by long practice and with hands stretched aloft, as if proclaiming his own devotion to penance, standeth himself on his single foot on earth, spread over with Kusa-grass, like a live-figure painted in a picture.

Here is a strange kind of Sacrificer :—

26. Performing frequent prostrations, with holy fragrant-earth smeared all over the forehead, chin, nose, knees, arms, belly, etc, there is another, kindling his sacrificial fire, as if coveting the Golden Mountain (itself) and looketh with his half-closed eyes Dambha personified !

(*Turning round and gazing*).

Indeed ! Strange is the greedlessness

1. The cat stands in the posture of attention in a corner and seizes all of a sudden an approaching prey.
2. The crane first creates confidence by show of indifference but seizes upon the prey approaching.

of the Sanyásins of this Kali age whose only boast is their colored[1] robe and holy staff.[2]

27. For alms, for wherewithal to
maintain disciples,
For robes, for funds to convents
permanent endow,
For equipping library, saying thus,
Do Sanyasins even, ever cherish
lust of lucre.

(*With delight*)

Surely as long as this mortal world is beset by men of this stamp, Mahá-môha's mission cannot but prove a success. Still, you place between the confluence of the White[3] and the Black[4] rivers seemeth somewhat to be the resort of wisdom[5].

For :—

28. In one portion (of this hermitage) there is a mound of *mrittikà*,[6] resembling sand-heaps of the ocean of *âchára*[7]; in

1. काषाय. 2. दण्ड.
3. Gangâ, 4. Yamunâ, 5. Vivêka.
6. Earth used for washing.
7. Ceremonial practices.

another place there are blades of Kusa-grass, as sharp as weapons collected to root away sins; yet in another place appear gathered, flowers, tendrils and fruits, the relics of worship. Methinks, this is the holy hermitage of some true yôgi!

29. Having traversed beyond, the mire of knowledge opposed to (the teachings of the Vêdas), the wilderness of the Vindhya-like sense-dictates, the mirage of *Trivarga*[1] and the net of *Triguna*[2] by various austerities, here is some one, shining almost like a *Mukta*[3]. He is either the offspring or the elder brother, or may be the father, of the Sun.—

I shall just approach him.

(*Thus saying enters the hermitage*).

(*Gesturing a good omen*) (*With joy*). Surely this throbbing of my right eye

1. See n. 1, p. 115.
2. Prakriti.
3. Absolved person.

indicateth that my meeting with my sweetheart is close at hand.

(*Then enters Asûyâ, disguised as an ascetic*).

Asuya.—I am now commanded by Durmati, the queen of Mahâmôha, the foremost of Vivêka's foes, to corrupt the minds of the wise, so masquerading as would strike confidence into the minds of the whole universe. All the worlds ten and four I have wandered and after bathing in the holy waters of the *Prayâga*, I am just approaching the hermitage of this venerable ancestor named Dharmadhvaja. Clever espionage I should practise so as to make even good appear evil.

(*Praising her own skill*).

30. Vigilant that I am, even *Isvara*, the extirpator of the sins of the universe, could not afford to remain exempt from blemish.

Unrestrainedly, the persons obsessed by me ever impute faults even in cases where they exist not in the least. What to say

in cases where faults exist ?

31. Of even the stainless Sri Râma—the paragon of all virtues, this world which by its sharp-edged sword-like tongue driveth discrimination away, speaketh ill in the presence of the virtuous, for his slaughter of Tâtakâ[1], for his unfairness towards Vâlin[2] and for his slight step-back[3] in battle. Shall it then neglect ordinary

1. The killing of a woman is not sanctioned by the Hindu Sâstras. Tâtakâ being a giantess, her slaughter was instigated by Visvâmitra as she caused great havoc to the sacrifices of great sages.

2. Unfairness is attributed as Râma laid himself in ambush to kill Vâlin instead of striking him direct face to face. The controversy between Sri Râma and Vâlin hereon is dwelt at length in the Kishkindhâ Kânda of Sri Râmâyana.

3. Sri Râma had to face the tremendous odds of Khara's hosts of 14,000 men in Janasthâna and in the heat of the raging battle, he, ever known not to flinch even a step in all his valiant fights, had to retrace by a single step, overwhelmed by the might of the opposed forces—(vide Aranyakânda of Sri Râmâyana).

mortals of limited virtue and in whom fault is plain ?

Who are yon sages who have spread their Yôga seats under the *Kadamba* trees, on the regions close by the Gangâ, whose bodies are erect and steady owing to the *Paryanka*[1]-posture ? Some of them are clean-shaven, others are full of matted hairs, and yet others have plaited tufts.

(*Eyeing attentively*).

Alas ! Noted are these people !

(*Smiling*).

32. Communing with that Brahman (woman) and bowed down, with burdening bosoms, with frames held in thrilling sensations, these votaries of Kâmasâstra, under thorough control of their sense-group, are too well known, and having bid goodbye to all *Dharmas*, they pose themselves as *Muktas*.

1. A kind of assumed posture when performing Yôga.

. I shall just mention their names :—

33. These are *Sraddhàyáji*,[1] *Shadrasa-Brahmavàdin*,[2] *Kámaikánti*,[3] *Kàkani-nishka dàsa*.[4] Some are the disciples of *Márjára*,[5] others of *Kukkuta*,[6] and still others of *Baka*.[7] Firm votaries these are of the *Chàrvàka* Faith !

May these self-servers prosper ! For it is evident that :—

34. These beggars, to make their good with drinking vessel, wistfully eye every moment at the fresh and tender

1. He who performs sacrifice to create love for himself from others.
2. He who construes the six beastly emotions themselves to be the Brahman.
3. He who is over head and ears in lust.
4. He who takes a cowry for a Pagoda.
5. He who seizes on an object like a cat.
6. He who commits rape like a cock.
7. He who robs others of their belongings by make-beliefs like the crane.

shoots of the Banyan tree that Lord Vishnu[1] Himself desireth to repose under,—the tree under which the Great Dancer[2] seeketh himself rest.

(*Lending the ear towards the air*).

"What say ye, beggars!"? Say ye that for me, an ascetic, to scorn (others) is inconsistent? If so, ye yourselves stand self-condemned. For, ye are supposed to be ascetics and yet scorn me!

(*Turning in another direction*).

Yonder approacheth another, wearing golden pendants and bearing staff and jar, thick girdle of Kusa-grass tied firmly round his waist and a belly puffed with sumptuous Ashtakâ[3]-srâddha dinners. He

1. At the end of the great Deluge, after annihilating the great Kosmos, Vishnu is believed to float on a banyan leaf.
2. Rudra is believed to take rest under the banyan tree after his dance.
3. This is an annual ceremony performed in the month of March in which the Brâhmanas are sumptuously fed for the benefit of the departed souls.

tried to enter this hermitage, inaccessible even to immortals, forcing people in front, muttering threats by shouts of frequent *hums*, casting his looks here and there and counting the triple worlds for naught but straw! I shall just prevent his ingress by interposing at the gate of the hermitage and find out who he really is.

Darpa.—(*Approaching and gesturing respect*). Ah, divine lady! Thy greatness is well known in the story[1] of the Mahâbhârata; thou seemest to be the presiding deity of the ascetic order. Thy success in Yôga is unquestionable. Thou seemest to be quite affable. I therefore wish to know particularly thine residence, lineage, race, etc.

Asuya.—Charming man! Thou askest me something unfit to be told by those belonging to the ascetic order. Without prostrating to me, how is it that thou standest like a sacrificial post?

1. cf. ककचैः कृत्तदेहोऽपि दीपितोऽपि दवाग्निना ।
सूच्यग्रं न प्रदास्यामि विना युद्धेन केशव ॥

Darpa.—By age, act, erudition, etc, superior I am, but by thy holy order, superior thou art. So I was in a dilemma as to who should prostrate whom in such a case.

Asuya.—If so, in this hermitage, there is the all-*Dharma*-knowing sage. Through him, we shall have our conflict of duties cleared.

Darpa.—I shall try to accommodate thy wish in the matter, but let that alone for a while. I have something else in my mind.

35. By thy conduct, look, thought and action, I fancy thee, as being acquainted with me before. but thou seemest strangely disguised!

Asuya.—I also fancy thee as having been seen by me before. But never mind this controversy now. I wish to prescribe some expiatory rite for thee, who simply wearest white clothes and standest like a lamp-post, without prostrating to my noble self, whose feet is worshipped frequently at every ceremony, by even the foremost of ascetics, who take me for their superior

in *àchára*. I will thus make thee holy.

Darpa.—(*Aside*). This votary of the ascetic order prattleth some nonsense.

(*Aloud*). (*With hesitancy*). Be it so. We shall then ask the master of this hermitage.

(*Thus saying, both advance*).

Dambha.—(*On seeing both, feigns to be under a vow of silence, and orders his wife* by *gestures.*)

Kuhana.—(*Advancing in haste*).

Ah, divine *Sanyasinî* [1]! Stand ye must, at a distance from the presence of the master of my house. For, it is not proper for my master to remain near ye, who have not taken your bath and who are polluted by long travel. Let not your shadow which would vitiate the efficacy of *Mantras*, defile the holy person of this great Yôgi. Him, even the high-souled sages, prostrate at a distance. The water of the Bhágîrathi,

1. Ascetic woman.

brought even by these (sages), my master deigneth not to touch by his hand.

Darpa.—Great is this observance of ceremony by ye, a strange couple! At the confluence of the Gangâ and the Yamunâ, we have bathed and have sprinkled on our heads, over and over again, water sanctified by the most virtuous *Mantras*. Could ye possibly be even the shadow of our likeness, having forms, self-luminious and splendrously bright as the Sun? "Drop into perdition" is all that you deserve. Alas! This, thy husband, a disgrace to his order, surely betrayeth his ignorance under the pretext of silence, by disregarding me, the greatest of the great, and esteem-worthy for all the universe and this guest of an ascetic woman who have resorted to thee, to clear the doubt:—"who should prostrate whom".

Dambha.—(*Knitting his brows and making Hum-kâra*[1].)

1. A sound of Hum.

Kuhana.—(*Approaching in haste and shutting his mouth with her hand*). Highly illustrious *Dharmadhvaja*! Breaking thy vow of silence, by an appropriate act[1], thou shalt give a fit reply to these two worthy guests.

Dambha.—(*Gesturing Prânâyâma*[2] *and uttering Pranava*[3] *aloud.*)

(*Aside*) Unexpected is this conversation with one unfit to be conversed with.

(*Aloud*). Ah, thou vilest of Brâhmanas and foremost of fools! Sayest thou that it is I that exhibit ignorance? Luckily thou wast not cursed by me so far, lest my penance would suffer. Many are the persons that I have cursed and reduced to ashes!

Ah, miscreant, strange and unheard-of hitherto-fore! Get thee gone. Let not thee be burnt to ashes by the flame of my eyes.

1. When the vow of silence is abandoned, the Pranava is recited.
2. Restraint of the breath. 3. See n. 6, p. 2

Darpa. (*With anger*). Thou fool! Out of respect for caste that thou art also a Brâhmana, thou wast not so far beaten on thy head.

Further:—

36. My country is Tundirâ; even king
Skanda's esteem my ancestor did merit,
Earth's ornament Satyavrata is my *Kshetra*[1]; little Kânchi is my residence,
Through disciples numberless, quarters ten well I am known,
Thou old man! Stolid! Thou tortoise in the well! heardest or knowest, thou me as the greatest of disputants?

(*Chuckling*). Alas! Thou vainest of the vain! Thou stranger to my *áchára*[2]! Tellest thou that I am a miscreant? Perhaps who but I shall know my greatness? Even the Yôgis great merit not a sixteenth

1. Native village.
2. Vide n. 7, p. 275.

part of my antecedents and *áchára*. Paltry men then deserve no special mention. Therefore it is that I prostrate not even to the Brâhmanas, elder even by three years. Knowest thou not my deep desire to advance righteousness?

37. Just because my mother exchanged a word with some one connected with an old hag—a mere suspect of a street scandal, I disowned her (mother), otherwise so chaste, so good! As for me, by virtue of learning, high connection and character, I excel even the founder of my family. Who then is match to me, not to say superior?

Dambha.—Ah, thou immodest and ambitious Brâhmana! If thou art really one, strictly following good *áchára*, how is it thou didst not prostrate to this She-ascetic? Why again thou didst not salute me,—revered as I am like a father by all the world, and possessing a fame, unknown even to omniscient and high-souled men,—me, a *Srotriya*,[1]

1. छन्दोऽधीत इति श्रोत्रियः

elder to thee by three[1] years, as also this lawful and all-chaste wife of mine, bowed[2] to, by even Prajâpati and others,—who know the truth about God and Soul,—at the crowning act of all ceremonies ?

Darpa.—Ah, Dharmadhvaja ! Sinning self-flatterer ! As thou transgressed the rules of veneration, thou shalt be born in a low womb, may be, a dog's womb or a *Panchama's* womb. Never have I in all my rambles all over the world come across anywhere one, who esteemeth thee yet.

(*With a loud laugh*). Thou foolish cheat ! 38. Several are the *Prajàpatis*[3], *Pasupatis*[4], and *Brihaspatis*[5] I have seen ! In nò way thou art their superior. Being so, thou alone payest me no respect.

1. A Brâhmana should prostrate to another, elder by 3 years.
2. The implication is that even Brahmâ performs ceremonies with mingled feelings of fraud (Kuhanâ, wife of Dambha) and piety.
3. Brahmâs. 4. Rudras. 5. Deva-Preceptors.

Surely, for scorning thy betters, thou shalt anon fall into perdition.

Kuhana. —Ah, thou she-ascetic! This vile Brâhmana shall rue for his contempt of this great sage.

Asuya. —Ah, thou dutiful housewife! How is it that thou, like a wicked Bráhmani, reproachest a guest? Tarry we must for a while, when these high-souls indulge in mutual scorn.

Dambha. —(*With anger*). Ah, thou crow of a chatter-box! Like a dog, to vainly wander is thy nature.

For :—

39. Some there are addicted to all manner of vices, wandering like thee, vainly in this world and claiming shelter under the strength of their mere racial superiority. They are avoided by the virtuous; they get angry and they invoke without any sense of shame disgrace on the onlooker.

Darpa.—(*Clapping his hands and mocking*) Why so frownest thou on me, like a monkey, when I but speak facts as they are?

Dambha.—Ah, thou vain fellow, as massive as a pillar! Surely thou knowest not the episode known to all the universe.

40. Once when on the confines of *Satya-lôka*[1] I loitered, the Lotus-born Brahmâ received me, all of a sudden, with the sages headed by Sanaka,[2] and with his hands washed seven times over, himself gave me *Arghya*,[3] all humble and lowly!

41. How many in this world are the sages ancient, who, claiming their descent from the Lotus-born Brahmâ himself, win across the darkest of sins, purified, indeed by the water, washed of my feet?

Kuhana.—So it is! An eye-witness I was as well, thy dutiful wife.

1. World of the Demiurge. 2. A divine sage.
3. Water offered to wash the hands to a guest during reception.

Darpa.—(*Aside*). Surely this is my esteemed elder Dambha, and that, Kuhaná.

For, others are not forsooth capable of either conduct or loquacity of this description. I shall therefore treat them as my relatives.

(*Aloud*). Ah, all-knowing divine lady ! Imagination leadeth me to conjecture something and I shall presently acquaint thee of this.

42. This venerable lady is no other than the pervert Kuhaná, ever skilled in depriving others of their riches and this is no other than Dambha himself who hath the whole universe under his control and whose sacrifices consist in nothing better than the slaughter of goats.

How then shall we have our conflict of duties solved by him ?

Asuya.—That is exactly the thought in my mind.

Dambha.—(*Smiling*). Your indentity also I can determine by reasoning out.

43. Surely thou art none other than Darpa, ever casting slander on good men and strong only in garrulity; and this, in ascetic guise, is no other than thy wife Asûyá.

(*Behind the curtain*).

Thou, master of the house, the most virtuous of the Gauda country and thou guest, the most virtuous of the Láta country, surely but spake truth!

(*All gaze at each other, discover their mutual identity and express delight*).

Dambha.—(*With joy*). Friend Darpa! Our identity is now disclosed through this heavenly voice.

Darpa.—Never did a heavenly voice prove untrue. I owe many apologies to thee, my elder.

Dambha.—Indeed I too have offended thee.

(*Dambha and Darpa lift their hands in salutation and speak affectionate words*).

(*Asûyà and Kuhanà embrace each other tightly*).

Dambha & Darpa.—As we wished, so have we met here, by chance. Now we should be with our king in time.

(*Then enter Mahàmôha and Durmati*).

Mahamoha.—(*Musing*). My love !

We, having taken the vow to exterminate the most reckless ruiner of our clan, Vivêka, have just heard that Kâma Krôdha and others, sent by us to spoil Jîva's Yôga, have retreated, with their squadron, all broken up like a dam made of sand, seized with an unexpected panic, protecting each other, on the analogy of the maxim of the Lion and the Forest,[1] and that they, ashamed to behold our face,

1. सिंहवनगुप्तिन्यायः—The lion cannot exist without the forest, for hunters will have easy access and will make short work of the lion; similarly the forest cannot exist without the lion, for, then, the forest in the absence of the lion will be transformed into cultivable land.

have fled in different directions, with intent to commit suicide. Therefore thou shalt hasten their sweathearts Rati,[1] Jighámsá[2] and Trishná[3] to their presence to console them, our ministers.

Durmati.—*Aryaputra!* Already on that errand have they been despatched to their presence.

Mahamoha.—Well, my love! Thou hast rightly divined thy lord's wishes. We shall recall them to service at the outbreak of hostilities, after they recover heart for a while.

Durmati.—Verily so!

Mahamoha.—(*With deep grief*).

My love! With my glory everywhere undiminished, I blush (at the thought) that this quarrel should have arisen in respect of this vile Vivêka, my unequal in every respect. As peerless as thou art amongst the weaker sex, I am so amongst the stronger sex,

1. Goddess of Love.
2. Desire to kill.
3. Thirst for wealth.

For :—

44. Ever on their heads the Deva and
the Asura hosts wear[1],
The parchment of my order, whose
text is engraven,
With ink made of their coronets'
lustre,
Their diadems reflecting the
alphabets[2] across their heads.

Further :—

45. Deva-hosts I control ; more so
mortal kings,
Trimûrtis—Brahma, Vishnu, Rudra,
confined I in Lotus, Sea and Mountain,
Unfailing my brow-force in the
universe—making, unmaking and
transforming—

1. The implication is that the Devas and the Asuras are the servants at the beck and call of Mahâmôha.
2. A popular belief is that imperceptible alphabets are written on the head of every person which indicate the longevity of a person's life, fortune, position, rank, etc.

Whose grip then am I in, and who my grasp could escape? this is an open truth!

(*Aside*). How then to revenge myself on Vivêka on whom fortune now smileth for some reason unknown? Never mind. Am I not the Great *Môha*?

(*Aloud*). Love mine! In any case, like the sun screened by the clouds, diverse religions, sown broadcast by me in all quarters are somewhat mystified by a few fools, the Upanishad-followers. Kâma and others, ashamed at the failure of their plot, prefer *incognito* now. I can yet topsy-turvy the *prima facie* argument as the conclusion and *vice versa*, creating difference in objects where it existeth not and sameness where it also existeth not and thus confuse this world; or, I shall strengthen the credible doctrine, so much in harmony with Ahamkára[1] etc, and pivoting round the cardinal doctrine of

1. See n. 2, p. 61.

Experience, the doctrine, where the vain endeavour to establish an invisible Entity, is fully saved and where the end and aim of life are *Artha* and *Kàma*,—all by the sublimity of my arguments—and thus damp the vain enthusiasm of stupid Viveka.

Hah ! Hah!!

46. Earth, Water, Fire and Air, are the elements ; the admixture of these bringeth about knowledge on the analogy[1] of Intoxication. Who is it that hath seen a soul over and above this, and what happiness can there remain, the moment the body becometh extinct? This is the *Chârvàka* doctrine, founded by Brihaspati!

The *Upanishads* quoth that the faith acceptable to the largest number is the stronger faith. It is said that this is the Asura's *Upanishat.* Therefore the

1. Intoxicatian is brought about by taking in an admixture of किण्व (A drug or seed used to cause fermentation in the manufacture of spirits).

conclusion of the followers of *Vedánta Siddhánta*, that the *Upanishads* are the only real authorities, indirectly acteth as the document admitting our victory, written by our enemy in his own hand-writing.

47. The heretics of our creed[1], with an aching heart, reconcile their theory, through Experience, which is contrary to their accredited faith; but the followers of our creed, taught in the school of Brihaspati, can act up to the dictates of their mind.

Durmati.—*Aryaputra!* How shall the creed of Brihaspati, based only on Experience, stand before the diverse other creeds, based on several Authorities, which establish the existence of several inferential entities.[2] ?

Mahamoha.—My love! Surely thou seemest to put this question, just to strengthen the soundness of our faith!

48. These Vêdas, simply believed in by

1. Followers of the Upanishads.
2. God and soul.

some self-styled Pandits, seem to preach a something unreal, but this creed of Brihaspati is no sooner advocated, than they (the Vedas) lose all their force and stand stupified in silence.

Could even myriad reflected images of the Sun form themselves into a real Sun?

Durmati.—*Aryaputra*! Before this paramount faith propounded by Brihaspati, what is *Mukti*, what is enjoyment and what is God?

Mahamoha.—Just hearken.

49. The dissolution of body is *Mukti*; superb sexual pleasure is enjoyment; and damsels giving this pleasure and adorned with youth are the gods.

And so it is, my queen, who knoweth the truth of truths! These, thy questions, have been replied to in consonance with Experience.

The grace of these visible gods is the one thing to be sought after, for conquering our foe in the person of Viveka.

Durmati.—May thou receive the grace of these damsels—*living gods*, and fit to be conversed with. But how is it possible to conquer Vivêka, through their grace ?

Mahamoha.—Thus surely :—

50. The Yôga of even the men, intent on deep penance,—men who have mastered all the Vedas and who have restrained the senses outer and inner, the picture in the shape of slender-waisted damsels, painted on the *walls*—Imagination, even without the aid of the artist's brush, shall undo.

The Vedántins state that, even those dear to the Supreme Lord on account of their aversion to sense-enjoyments refrain not from pleasures but indulge in diverse pleasures, eating, drinking, sporting with women, riding on carriages, etc, and this is the great virtue (of our faith). Indeed none would fly from the fear of the scorpion to the mouth of the dragon.

Further :—

51. Breatheth there the man who faileth

not in courage, even at the sight of damsels, who are shaped together with the collected materials of darkness,[1] the moon,[2] flower-bunch,[3] the sky[4], the eddy,[5] the plantain-tree,[6] the mirror,[7] the quiver,[8] and the lotus[9].—damsels who resemble the waving pennons, implanted in the front of Cupid's hosts ?

Ha ! Ha !! Quoth not the Vedas that many are the wives of Garuda, brooking not a moment's separation from him, as also of the other eternal lovers of Vaikuntha who are ever free from family-ties ? Quoth not again the Srutis that the Supreme Lord who liberateth men from all *samsàra* is the spouse of no less than three wives, Srî, Bhû and Nilâ ? Therefore the monkey-like revilers of Kâma—the true aim of life,

1. Hair.
2. Face.
3. Breasts.
4. Waist.
5. Navel.
6. Thighs.
7. Knee.
8. Shank.
9. Foot.

The head-to foot description of a damsel is meant here

burn their own fingers, like one setting ones own city in flames when trying to burn the city of ones foe.

Behold Him whom the *Mumukshus*[1] proclaim as the Donor of Eternal Bliss!

52. Even the Ancient[2] Lord, though promulgating *Satva-guna*, diverteth Himself in several chief[3] cities with several wives, reposing[4] Himself on His thousand-hooded Sesha-couch.

Therefore refuting the Chárváka's faith and premising the existence of the Divine Couple is as ludicrous as the wit of a simpleton who would refuse to give a hundred but would offer only a five-score!

Further :—

53. The vow of celibacy suffered by Brahmá and others who have compiled works relating to the attainment of salva-

1. See n. 5, p. 29.
2. The Lord without an origin *i. e.* Srî-Nârâyana.
3. Such as Srirangam, etc.
4. Also means :—In the company of gallants.

tion; but which are fit to be believed only by fools, maketh after all for greater enjoyment.

(Listening) :—

What sayeth some one ?

54. "The wedded life of the Parents[1] of the Universe is natural[2] and is the outcome of their free volition. Even the division of human beings into men and women is only designed for the service of the First Couple[1]. Every other design is also to be similarly interpreted. Brihaspati's faith merely enhanceth the pleasures of temporal men but it hath no relish to the really learned men, alas !"

(*Frowning*). Who is there ? Let this owl of a Believer be thrust away from my ken.

Durmati.—*Aryaputra !* Surely my votaries are all women. I am really proud that Viveka is to be conquered through them.

1. Sri and the Lord of Sri.
2. Not due to the force of Karma.

(*Musing*). How is it that the world, neglecting thy creed, the main theory of which is flirting with young damsels, hankereth after diverse different creeds?

Mahamoha.—My dear! Want of proper investigation is the cause of this, blind obstinacy of the fiendish Believers.

55. People, eager to indulge in vain quibbling arguments, thus abandoning the faultless faith propounded by Brihaspati, set their hearts on diverse other creeds established by Kapila, Hiranyagarbha, Kánáda, Buddha, Jina and others.

56. Both movable and immovable objects are wondrous by nature, like the variegated hues of the peacock's plumage. Need poets assign any reason for the thorn being sharp?

Such is the indomitable force of the theory of nature. The law of cause and effect also followeth the Káka-tálíya-nyáya.[1]

1. The maxim of the crow and the palm fruit. It takes its origin from the unexpected and sudden

Even thus :—

57. Ah ! How loud in the world, flourish systems of sophistry, by the hundred, sharp as shingle, agitating the world by the legerdemain of befangled controversies, raging by "No"s pitted against "Yes"s, and "Yes"s against "No"s !

58. Virôchana[1], taught by the all-knowing Prajápati who was pleased with his long service to him, promulgated for mankind the quintessence of the Asurôpanishat[2]. Even in this matter—

59. Mukti, it was said, by the elders to be the annihilation of the body and the senses. But considering this as absurd, I composed

fall of a palm-fruit upon the head of a crow (so as to kill it) at the very moment of its sitting on a branch of that tree and is used to denote a very unexpected and accidental occurrence, but not a linked cause and effect.

1. The progenitor of the Asuras, father of Bali.
2. cf इन्द्रो ह वै देवानामनुप्रवव्राज विरोचनोऽसुराणाम् ।

(Chandôgya Upanishad.)

a treatise, therein stating that both by largeness[1] (Brahman), and glory[2] (Brahman) the bulging bosoms of damsels matched Brahma-bliss.

Durmati.—*Aryaputra*! This mortal world being so well protected by thee, how is it that our unreasonable foes, with their partiality to other faiths, torment it?

Mahamoha.—Be they what they would! It harmeth us not. Thieves abandon not their nature. but the wary-minded are in no way affected by these.

60. Let the Vêdántins indulge in mockery against us as they please. Let others, indifferent, desire to despise us—great in every way; let yet others prattle their own wits by saying that this is the attitude of the virtuous. Of what avail to us are all these ways of self-conceited perverts?

(*Musing*). Love mine! Now we must find out the men who are capable of establishing our theory.

Who there?

(*Dambha and others advancing quickly*) Here we are. (*Thus saying, approach.*)

Mahamoha.—Welcome to you—the well-wishers of our race.

Dambha and Darpa.—(*With humility*) Great king! We are here, our movement always everywhere and unrestrained, by thy grace. What may by these servants of thine be done?

Mahamoha.—What news then about Kâma and others?

Dambha.—(*Aside*). What shall I say to the king?

(*Aloud.*) My lord! Durmati's Lord! It is said—"Truth shineth in kings." I shall therefore inform thy Majesty, what I saw, though it may be disliking to me.

For, I know too well the present condition of Kâma and Lôbha.

61. Immersed though men are in the Ocean of myriad lusts, though the season of Spring reigneth, though the Malayà breezes blow, Kâma, abashed, as it were, at reverses[1], due to his slight remissness (in attacking the Jiva), it seems, hath fallen into slumber, and never toucheth his shafts!

What need then to speak of the other (Lobha)?

Listen :—

62. What hold can Lôbha, an object of praise by misers, obtain in a Jîva, beguiled as he is by Viveka, and who neglects his very body[2]?

Darpa.—My Lord. Wise in the company of Durmati[2]! I have seen Krôdha in his present plight; I shall acquaint thee with

1. Failure of the plan to captivate Jiva and make him enjoy the dictates of senses when his mind is distracted from Yôga.
2. Also means, expert in base wit.

what I saw, in deference to the precept—"By Truth shall the Wise be followed."

63. Even Krôdha—the enhancer of the happiness of veteran warriors, whose prowess is manifest in the knitting of his eyebrow—premonitory of the coming cataclysm, destroying the cosmos of the twice-seven worlds, remaineth all stupified by the influence of the poisonous drug, Virakti.

Mahamoha.—(*With a Sardonic laugh.*) Ah! These are the evil counsels of the ruiner of our race, Vivêka. All wary then, we must cover the whole universe with vice, in such a way that there could be no opportunity for Vivêka. Vice alone is virtue for us, who are intent on preserving our race. The *Itihasins*[1] aver:—"Virtue and Vice alternate according to individual situations." Vivêka, by himself not very strong, thus reduced to straits, shall easily surrender. After all, what is this Vivêka? It is certainly no hard task for the sickle to cut the herb[2],

1. Epic-writers.
2. *Ophiorrhiza mungo.*

nor doth the fire need help to burn the thorn!

(*Musing*) Love mine! My race's guardian angel! Mark the studied perseverance (in me, not leaving a thing begun, unto the limit of life) and ever true to thy wishes!

64. Either let Kâma pine with Krôdha and Lôbha, or join me in time. Sri Râma's irresistable stand in his fight with the Râkshasas, I shall re-enact in my fight with Vivêka. This Kali-age shall be my chariot, thou Durmati my charioteer, Dambha be my triumphal trumpet and Darpa my armour!

Dambha.—Great king! When thy success dependeth entirely upon thyself, what availeth our effort?

65. Who dare stand before thee, when thou takest it into thy head to romp on the stage of war, and who as thy foe dare challenge thee when thou amusest thyself in Kâma-sâstra? A person but once earnestly

espied by thee becometh capable of pulverising the earth[1], uplifting the Mountain Kailâsa[2] and exsiccating[3] the Oceans Seven.

Still, we, acting under thy commands, shall put ourselves unreservedly at thy disposal and exert our very best. Even monkeys did assist Sri Râma and so did the shepherd women, Sri Krishna.

Mahamoha.—I shall allot ye duties exactly as your hearts may desire.

66. Now Dambha! Thou shalt in all vigilance again resort[4] to regions bordering on holy rivers to continue thy duties, and Darpa shall take his residence in

1. The reference is to Parasurâma who in anger powdered the Earth.
2. „ „ „ to Râvana who uplifted Kailâsa when he went to fight with Siva.
3. „ „ „ to Agastya who drank the oceans in anger.
4. Where sacrifices are performed, there vanity (Dambha) is manifest.

the holy hermitages, where the conceit of Vairágya is in full evidence.

Dambha and Darpa.—Thy Majesty's command shall be obeyed. (Exeunt.)

(*Aside.*) What shall be done first to baffle the enemy? Ah, now I recollect.

67. Helped by Durmati, I shall fling into the burning belly-fire, the four[1] kinds of oblations and shall solely maintain *Prànàgnihôtra*[2].

Then, when the Jiva revelleth himself in feasting on dainty dishes, made of stuffs, wholesome and at the same time forbidden by canons related to caste[3], person[4] and place[5], where is the least chance to Vivêka's victory?

68. (*Aloud.*)—If I defeat not Vivêka, of what use are they to me,—clusters of Mêru mountains, ranges of Kailása mountains,

1. खाद्य, पेय, चूष्य, लेह्य.
2. The only fire sacrifice of keeping up life.
3. Onions, etc. 4. Stuff belonging to out-castes.
5. Stuff grown in filthy places etc.

the thrice-six islands, or all the worlds? Contented I shall never be, even with all the Cosmos entire. Now therefore my mind yearneth to kill the enemy.

Durmati.—Thy ministers alone shall be favored by entrusting them with the errand to slaughter the foe.

Mahamoha.—Love mine! Rightly thou dost discriminate. In similar strain was the thought in my mind. Therefore let some confidant of ours be summoned from the harem.

Durmati.—Friend Durvàsanà! Come here.

(*Then enter Durvàsanà.*)

Durvasana.—Here I am, awaiting the king's and the queen's mandates.

Mahamoha.—My good Durvàsana! Proclaim under my command to my different Secretaries, expert in all learning and writing:—

Be it known to all that the King of Kings and Suzerain Lord, the great Mahàmôha with Queen Durmati commandeth:—

"Let it be written that Mahàmôha hath made a free grant of the famous metropolises seven, known all the worlds over, as the seven Mukti-kshetras[1] the great islands seven, the oceans seven, to his ministers seven, Kàma, Krôdha, Lôbha, Mada[2], Dambha, Màtsarya[3] and Stambha[4]."

And :—

69. "Leaving now Indra and the other Devas, who retire from their high estates at each successive Manvantara[5], and who tremble with fear at the very mention of my name; all this universe shall interpret the use of the words —*Nama*[6], *Svasti*[6], *Svâhâ*[6], *Svadhâ*[6], uttered even casually, as appertaining to myself—Mahàmôha."

1. Shrines of Salvation. 2. Pride.
3. Jealousy. 4. Confusion.
5. The period or age of a Manu.
6. These are the words with which Vedic hymns end.

Durvasana.—Duly shall the King's and the Queens' commands be obeyed.

(Exit.)

(*A cry behind the curtain.*)

"Victory to the Lord!"

70. "Oh, Môha great! Like unto thee is the fierce-rayed Sun, unfavorable owing to its heat[1] to men's movements[2], causing a time[3] suitable for eating, and desiring to get into the opposite direction[4]—West.

71. Now—a cook, the servant of Durmati, both from the home of Indra[5], and the home[6] of Varuna, bringeth a fit meal[7] made of the ingredients of sweet nectar, and wine flowing incessantly, for Mahâmôha."

Mahamoha.—(*Listening.*) We shall now retire into our inner rooms, as the herald

70. The epithets when applied to Mahâmôha mean
1. Prowess. 2. Torments of Samsara, unfavorable to the attainment of Môksha.
3. Midday-also means founding the Châryâka faith, liked by all. 4. Longing to conquer Viveka
5. Svarga. 6. Western Ocean.
7. स्वादं धारान्तं=सुरा

declareth that it is time to adore the deities, who pervade all bodies and who are accepted by all religionists viz. our very lives (*Prânas.*)

(*Thus exeunt.*)

Finis Act V termed Dambhàdyupálambhana (Taunt of Dambha and others.)

AUM.



ERRATA.

Page	Line	For	Read
56	6	Cosmos creationship	Cosmos creationship[3]
,,	23	comos	Cosmos
63	21	Guna-kshata	Ghuṇâkshara
72	16	sayer	slayer
93	3	Hayagriva	Hayagriya[1]
96	18	Taraka	Tarka
171	7	Kâma[4]	Kâma
184	4	Umparallelled	Unparallelled
186	23	2	3
,,	,,	3	5
209	17	4 to 7	1 to 4
228	24	योगासिद्धिं	योगसिद्धिं
285	10	Self-luminious	Self-luminous

॥ श्रीः ॥

संकल्पसूर्योदयः

श्रीमन्निगमान्तमहादेशिकविरचितः ।

कल्याणपुरं नारायणाचार्येण

श्रीरङ्गं डि. रघुनाथस्वामिशर्मणा च

संपादितः

प्रथमः संपुटः ।

अङ्काः १—८



श्रीरङ्गस्थ

श्रीवाणीविलासमुद्रायन्त्रालये

संमुद्रितः ।

१९१७.

॥ श्रीः ॥

॥ श्रीमते निगमान्तमहागुरवे नमः ॥

॥ भूमिका ॥

अभिज्ञाः,

ज्ञातमेवैतदनवद्यहृद्यविद्याविमलीकृतमतीनां रसभावालंकारपरिकर्मितसरसशब्दार्थसंघटनात्मककाव्यभावनापरिणतप्रज्ञानां रसिकशिखामणीनाम्, यदुत- नियतिविहितनियमविरहितादाह्लादमयाद्रसभरतरङ्गितात्काव्यादेव सरससरस्वती कर्तव्यताधीः समुत्पद्यत इति। तदपि काव्यं दृश्यं श्राव्यमिति सामान्यतो द्वेधा विभज्यमानमपि क्रमादेकैकं प्रधानरूपकोपरूपकभेदाद्रूपद्योभयमयत्वाकारेण च द्वेधा त्रेधा च व्यभाजि। एतेषु कविवरमहनीयकवितासुवर्णवर्णपरीक्षणघर्षणशाणोपलायमानौ प्राक्तनावेव। ययोरेव मधुरोदात्तरसभावनिरन्तरत्वं रसिककुलावतंसैः प्रयोगतन्त्रपरिज्ञानसुरभिलस्वान्तैः क्रियासमभिहारेणोदघोषि। तादृशस्य दृश्यकाव्यस्य रूपवच्चक्षुषैवानुभाव्यतया नटेऽनुकार्यनायकादिरूपारोपाच्च रूपकमिति व्यवहारः। एतच्च नाटकादिभेदाद्दशधा नाटिकादिभेदादष्टादशधा च विभक्त-

मभियुक्तैः । एतेषु रूपकभेदेषु सर्वप्रकृतिभूततया चतुः-षष्ट्यङ्गसंङ्घटितसन्धिपञ्चकालंकृततया, प्रख्यातवस्तुना, रस-राजेन शृङ्गारेण, वीरेण च विभ्राजमानतया, नवरसमाधार-णनायकाग्रेसरधीरोदात्तनायकगुणवर्णनपरतया च नाटकस्यैव प्राधान्यम् । तन्निर्माणेनैव कवीनामन्यादृशं श्रैष्ठ्यम् । तथा चाहुः कवितास्वरूपसारज्ञाः—'नाटकान्तं कवित्वम्' इति । किं बहुना, नाटकप्रबन्धनिर्माणनिपुणेन कविना सर्वज्ञेन भाव्यमित्यत्र न लेशोऽपि संशीतिः । तत्तत्पात्रो-चितविविधवेषभाषादिवर्णनं, विदग्धजनमानसोल्लासविधान-चतुरतरविविधविचित्रकथोद्घाटनं रसभावाद्यभिव्यक्तिषु त-न्मयत्वं च न कदापि संगच्छते सर्वज्ञतां विना नाटकप्रबन्ध-निर्मातुः । तादृशेषु नाटकेषु परःशतेषु जाग्रत्स्वपि प्रबोध-चन्द्रोदयप्रतिद्वन्द्वितया श्रीनिगमान्तमहादेशिकैरनुगृहीतमिद-मेव नाटकरत्नं संकल्पसूर्योदयाख्यमवनावमदृशतया देदी-प्यमानमिति सारासारविवेचनचतुरैर्विद्वन्मणिभिः अनवरत-मभिष्टूयते । वक्तृविषयवैलक्षण्येनैव प्रबन्धस्य महत्त्वेत्येतदना-वृतमखिलभुवनतलवासिनाम् । अस्मिन्प्रबन्धरत्ने प्राधान्येन प्रतिपाद्यमानो रसस्त्वनवमो नवमः शान्तः परैः प्रायेणानास्वा-दितचरः प्रबन्धान्तरेषु । 'नाट्ये अष्टौ रसाः स्मृताः' इति अभियुक्तवचनं तु प्रायिकाभिप्रायेण । न तु रसान्तरव्युदा-

सपरम् । अथमेव कविसार्वभौमः—

'असभ्यपरिपाटिकामधिकैरोति शृङ्गारिता
परस्परतिरस्कृतिं परिचिनोति वीरायितम् ।
विरुद्धगतिरद्भुतस्तदलमल्पसारैः परैः
शमस्तु परिशिष्यते शमितचित्तखेदो रसः ॥' इति स्ववचनेनैव शान्तरसस्य प्रयोगार्हतां रसान्तरापेक्षया अभ्यर्हितत्वं च प्रकटीचकार । अत्र चानुगुणैः स्वैरधिदैवतैः सह पुरुषगुणा एव पात्रीभूय सुखदुःखादिसंवलितं जगत्स्वभावमखिलं दर्शयन्तो हेयोपादेयविषयकं ज्ञानमापादयन्तः अन्ततः नीरससंसारसागरोत्तरणप्रवहणं भगवद्भक्तिरिति च सुस्पष्टमभिलपन्तोऽनीदृशैः कविभिरनुल्लेखितचरा विस्मयमादधते भावुकानाम् । परमकारुणिकः श्रीवेङ्कटेशघण्टावतारस्तत्रभवान् कविकथककण्ठीरवगुरुः सर्वतन्त्रस्वतन्त्रः दीनजनसंरक्षणाय यत्किंचिद्व्याजीकृत्य हिताहितविवेचनमचीकरदनेन प्रबन्धरत्नेन । यं च साक्षाद्धयवदन एव निजवदनलालारसममृतकल्पमपाययत् , यस्य च मन्त्रोपदेष्टा भगवान्वेदमयो विहगेश्वरः, यस्मै च स्पृहयांबभूव विशिष्य नामकरणे चराचरात्मकाखिलजगन्नामरूपव्याकर्ता श्रियःपतिः श्रीरङ्गनाथः । तादृशस्तुरगवदनतेजोबृंहिताश्चर्य-

शक्तिः श्रीनिगमान्तमहागुरुरेव प्रबन्धेत्यहो भाग्यमस्य प्रबन्धराजस्य । अथवा भुवनतलस्यैवैतत्प्रबन्धप्रणयनप्रसाधितस्य । ईदृङ्महिमयुक्तमप्येतद्ग्रन्थरत्नमद्यावधि देवनागरलिपिभिरमुद्रणान्न सर्वोपभोग्यतामगमत् । संप्रति तु तादृशदोषोद्धाराय बद्धदीक्षेण कल्याणपुरं श्रीनारायणाचार्येण श्रीरङ्गं डि. रघुनाथस्वामिशर्मणा च बुद्धिश्रममङ्गग्लानिं धनव्ययं चानालोच्य एतन्नाटकं सुस्पष्टदेवनागरलिपिभिः संमुद्रितं श्रीवाणीविलासयन्त्रालये । आङ्गलभाषावचनैः परिवर्तितं च । लोकोपकारधुरन्धरयोर्मनस्विनोर्महाशययोरनयोरध्यवसायः श्रीरङ्गनाथकृपया फलेग्रहिर्जगति जेजीयतामिति भगवन्तं भागवतांश्चानारतं प्रार्थयमानः,

तट्टै. वाधूल श्रीनिवासमूरिः ।
साहित्यरत्नम् ।

॥ श्रीः ॥

॥ नाटकपात्राणि ॥

—*—

सूत्रधारः

नटी

विवेकः—राजा

सुमतिः—राज्ञी

व्यवसायः—सेनापतिः

सिद्धान्तः—गुरुः

वादः—शिष्यः

तर्कः—सारथिः

संस्कारः—शिल्पी

नारदः
तुम्बुरुः } —सूचकौ

दृष्टप्रत्ययः—दूतः

संकल्पः

उत्कर्षः

श्रद्धा
विचारणा } —सख्यौ

चेटी

विष्णुभक्तिः

महामोहः—प्रतिनायकः

दुर्मतिः—राज्ञी

कामः

रतिः—कामपत्नी

वसन्तः

रागद्वेषौ

क्रोधः

लोभः

तृष्णा—लोभपत्नी

दम्भः

कुहना—दम्भपत्नी

दर्पः

असूया—दर्पपत्नी

स्तम्भः—कञ्चुकी

संवृतिसत्यः—दूतः

प्रतिहारी

अभिनिवेशः

दुर्वासना

———*———



SRI VEDANTA DESIKA.



॥ श्रीमते रामानुजाय नमः ॥

॥ श्रीमते लक्ष्मीहयवदनपरब्रह्मणे नमः ॥

॥ श्रीमते निगमान्तमहादेशिकाय नमः ॥

श्रीमान्वेङ्कटनाथार्यः कवितार्किककेसरी ।
वेदान्ताचार्यवर्यो मे संनिधत्तां सदा हृदि ॥

॥ संकल्पसूर्योदयः ॥

यद्भक्तिप्रचयात्मके दिनमुखे दृष्टिक्षमः क्षेत्रिणः
क्षिप्रं संसृतिशर्वरीं क्षिपति यत्संकल्पसूर्योदयः ।
तत्त्वैरस्तविभूषणैरधिगतस्वाधीननित्योन्नतिः
श्रीमानस्तु स मे समस्तविपदुत्तारायं नारायणः ॥

लक्ष्ये यत्र श्रुतिमितगुणाकृष्टिलब्धावधानैः
प्रत्यग्बाणः प्रणवधनुषा सत्त्ववद्भिः प्रयुक्तः ।
मध्येवक्षः स्फुरति महसा पत्रलः कौस्तुभात्मा
पद्माकान्तः स भवतु दयादुग्धसिन्धुः श्रियै वः ॥

(नान्द्यन्ते)

सूत्रधारः— आदिष्टोऽस्मि निखिलसुरासुरकोटीरकोटीमणिनिकरनीराजितपादपीठस्य शरणागतपरित्राणसप्ततन्तुदीक्षितस्य सरसीरुहवासिनीसहचरितघर्मणः संसरणदवदहनतापनिर्वापणैवलाहकस्य सर्वेश्वरस्य भगवतः श्रीरङ्गवृषगिरिसत्यव्रतयदुगिरिपुरुषोत्तमपाण्डुरङ्गप्रभृतिषु दिव्याभिव्यक्तिप्रदेशेषु यथाभिमतयात्रोत्सवसेवाहेवाकविहितगतागतचटुलचरणनलिनधूलीपटलपवित्रितक्ष्मातलैः यदृच्छया मरुद्भूभान्तरीपमध्यमध्यासीनैः शेषशेषाशनगरुडनिर्विशेषैः अशेषजनसंभावनीयैः असंभवदवद्यगन्धैः अभिजनविद्यासमुचितसदाचारशीलशालिभिः अनादिमायामहावर्तबम्भ्रम्यमाणबाह्यकथकरम्भावनमथनगन्धसिन्धुरैः अधिजिगमिषितमुक्तिषण्टापथैः अखण्डदिङ्मण्डलशिखण्डकैः औपनिषदरहस्योपदेशदेशिकैः अवगतसकलकलाकलापैः अत्रभवद्भिः आर्यमिश्रैः,

यदुत—

ललितमनसां प्रीत्यै बिभ्रद्रसान्तरभूमिका-
मनवमगुणो यस्मिन्नाट्ये रसो नवमः स्थितः ।
जननपदवीजङ्घालार्तिच्छिदा नृगुणीभव-
न्नटपरिषदा तेनास्वादं सतामुपचिन्विति ॥ ३ ॥

परिगृहीता च मया भरतमतोपाध्यायस्य सन्मार्गवर्तनस्या-न्तेवासिनः संतोषपालकनामधेयस्य शैलूषचक्रवर्तिनः पुत्रेण, प्रतिभटकुशीलवकुञ्जरकण्ठीरवेण वैकुण्ठविनोदिना सप्रतिज्ञं विदुषामाज्ञा । दिव्यप्रयोगादिदक्षादत्तक्षणा विचक्षणाश्च समुदिताः सामाजिकाः ।

तथा हि—

अवधारितनाट्यदेशिमार्गै-
रसमीचीनपराङ्मुखैरमीभिः ।
भरतागमदैवतैरिवैषा
परिषत्संप्रति भासते महद्भिः ॥ ४ ॥

तदहमशेषविद्यास्थानसंपदुपलम्भिनीमभूतपूर्वबहुविधभूमि-कापरिग्रहेऽप्यतिरस्कृतपारम्यामनवबोधजलधिकुक्षिंभरीमनन्य-भक्त्युन्मीलिनीमादिमां देवतामभिगच्छामि ।

प्राची संध्या काचिदन्तर्निशायाः
प्रज्ञादृष्टेरञ्जनश्रीरपूर्वा ।
वक्त्री वेदान्भातु मे वाजिवक्त्रा
वागीशाख्या वासुदेवस्य मूर्तिः ॥ ५ ॥

(अञ्जलिं बद्ध्वा)

देवो नः शुभमातनोतु दशधा निर्वर्तयन्भूमिकां
रङ्गे धामनि लब्धनिर्भररसैरध्यक्षितो भावुकैः ।
यद्भावेषु पृथग्विधेष्वनुगुणान्भावान्स्वयं बिभ्रती
यद्धर्मैरिह धर्मिणी विहरते नानाकृतिर्नायिका ॥ ६ ॥

(मुहूर्तमिव स्थित्वा, ध्यानमभिनीय, सोल्लासम् ।) सोऽहमिदानीं स्वाधीनसर्वतत्त्वसत्ताकम्य स्वतन्त्रदैवतस्य कृपया कटाक्षितः ।

श्रुतिकिरीटविहारजुषा धिया
सुरभितामिह नाटकपद्धतिम् ।
मुहुरवेक्ष्य विवेकमुपाश्रय-
न्मतमपाश्रिमयामि विपश्चिताम् ॥ ७ ॥

(नेपथ्याभिमुखमवलोक्य) आद्रियतां तावदियमार्यया रङ्गभूमिः ।

(प्रविश्य)

नटी— अय्य, एसम्मि, आणाविज्जउ पिअप्पेसणो, एसो परिअणो !

आर्य, एषास्मि । आज्ञाप्यतां प्रियप्रेषण एष परिजनः ।

सूत्रधारः— अपि नाम सत्त्वोपपन्नसामाजिकसमादिष्टनाटकसाधनसमुचितभूमिकापरिग्रहे संनह्यन्ति कुशलाः कुशीलवाः ।

नटी— करचलणदिट्ठिकप्पा खु, एदे अय्यस्स किं ण तुह चिन्तिए तुरन्ति ? एदं उण परिपुच्छामि किंणामअं कीरिसं रूवअं अहिणेदुं आरद्धन्ति ।

करचरणदृष्टिकल्पाः खल्वेते आर्यस्य किं न तव चिन्तिते त्वरन्ते ? इदं पुनः परिपृच्छामि किं नामकं कीदृशं रूपकमभिनेतुमारब्धमिति ।

सूत्रधारः— आर्ये, किं न जानासि संकल्पसूर्योदयाख्यं नायकीकृतविवेकं नवीनं नाटकम् ।

भावं विदन्ति परमत्र परावरज्ञाः
प्रज्ञाधनाः प्रगुणनूतनसंविधानम्

यस्मिन्गुणास्तनुभृतः सदसत्प्रकाराः
पात्रीभवन्त्यनुगुणैराधिदैवतैः स्वैः ॥ ८ ॥

अपि च,

विवेकप्रागल्भ्यस्फुरितरणवीरव्यतिकरः
परब्रह्मोदन्तप्रकटितदयावीरविभवः ।
प्रबुद्धक्षेत्रज्ञस्थितिघटितशान्ताकृतिरभू-
त्प्रयोगश्चित्रोऽयं भवरसभुजामप्यभिमतः ॥ ९ ॥

अमुष्य तावदतिशयोक्तावविधिमपि न संभावयामि । कति कति न सन्त्यकूपारे शङ्खाः किं ते परिष्कृतपुरुषोत्तमपाणि-पद्मः पाञ्चजन्यः ? किं च,

ये लोकानिह वञ्चयन्ति विरलोदञ्चन्महःकञ्चुका-
स्ते तिष्ठन्तु महद्गृहेषु मणयः किं तैरिदं चिन्त्यताम् ।
श्रीवत्सप्रतिवेशदीपरुचिना सार्धं किमाभाष्यते
पद्मोल्लासनदर्पणेन मणिना पत्रेषु रत्नेष्वपि ॥ १० ॥

इतश्चायमतीव बहुमन्तव्यः ।

अपदिश्य किमप्यशेषगुप्त्यै
निगमान्तेषु निरूढगौरवेण ।
प्रविभक्तहिताहितः प्रयोगः
कविना कारुणिकेन कल्पितोऽसौ ॥ ११ ॥

नटी— अय्य, कस्स उण कइणो पओओ एसो जत्थ बहुमाणेण अम्हेसुवि, पओडिअपरूखवाओ एसो परिसओ ?

आर्य, कस्य पुनः कवेः प्रयोग एषः, यत्र बहुमानेन अस्मास्वपि प्रकटितपक्षपातैषा परिषत् ?

सूत्रधारः—आर्ये, किं न श्रुतमिदं ते ? अस्ति खलु सकललोकसंभावनीयस्य विश्वामित्रगोत्रभूषणस्य विशुद्धविद्याविहारपुण्डरीकस्य पुण्डरीकाक्षसोमसुतसंभवस्यानन्तगुणशेषधरनन्तसूरेरात्मसंभवः श्रीरङ्गराजदिव्याज्ञालब्धवेदान्ताचार्यपदः कवितार्किकसिंह इति प्रख्यातगुणसमाख्यः छात्रजननिबद्धजैत्रध्वजप्रसाधितदशदिशासौधः सर्वतन्त्रसङ्कटप्रशमनविशङ्कटमतिः श्रीमद्वेङ्कटनाथो नाम कविः ।

गौडवैदर्भपाञ्चालमालाकारां सरस्वतीम् ।
यस्य नित्यं प्रशंसन्ति सन्तः सौरभवेदिनः ॥ १२ ॥

अन्येन्द्रकं भुवनमन्यदनिन्द्रकं वा
कर्तुं क्षमे कविरभूदयमन्ववाये ।
जन्मद्वितीयमृषिभिः कथितं यतः सा
देवी च विश्वजननी यदनन्यगोत्रा ॥ १३ ॥

अपि च,

विद्रासिनी विबुधवैरिवरूथिनीनां
पद्मासनेन परिचारविधौ प्रयुक्ता ।
उत्प्रेक्ष्यते बुधजनैरुपपत्तिभूम्ना
घण्टा हरेः ममजनिष्ट यदात्मनेति ॥ १४ ॥

स च,

विंशत्यब्दे विश्रुतनानाविधविद्य-
स्त्रिंशद्वारं श्रावितशारीरकभाष्यः ।
श्रेयः श्रीमान्वेङ्कटनाथः श्रुतिपथ्यं
नाथप्रीत्यै नाटकमर्थ्यं व्यधितैतत् ॥ १५ ॥

नटी— अय्य, कहं णाम एअस्स एअन्तणिअमन्तविआण सन्दिअमाणसस्स कक्कसअरतक्ककुलिसणिम्मुठिअ पासण्ड-दुमसण्डा भारई अम्हारिसकेलिजोग्गिअं रूपअं कुणज्ज ?

आर्य, कथं नाम एतस्य एकान्तनिगमान्तवितानस-न्दितमानस्य कर्कशतरतर्ककुलिशनिस्त्रुटितपाषण्ड-द्रुमषण्डा भारती अस्मादृशकेलियोग्यं रूपकं कुर्यात् ?

सूत्रधारः— (सान्तर्हासम्) यदेतदुभयमार्या पर्यनुयुङ्क्ते. अत्र तावदादौ किमेनमप्रवृत्तनिखिलकरणव्यापारमनुभवै-

कतानमानसमत्यन्तनिर्भृतावस्थं निबद्धारमवधारयसि अथापि ब्रूमः ।

मनुष्यासपाचेतसपरिषदर्हा क्वचिदियं
सुधासिक्ता सूक्तिः स्वयमुदयमन्विच्छति जने ।
निरुन्ध्युः के विन्ध्याचलविकटसन्ध्यानटजटा-
परिभ्रान्ता पङ्क्तेरुपरि यदि गङ्गा निपतति ॥

अन्यदपि निध्यायतु भवती ।

गम्भीरभीषणगतिर्गिरिखण्डनादौ
चूडापदं पशुपतेरपि घूर्णयन्ती ।
स्वादुप्रसन्नसुभगानि वसुंधरायां
स्रोतांसि दर्शयति किं न सुरस्रवन्ती ॥ १७ ॥

नटी— (सानन्दम्) जुत्तं एव्व एदं वा हिदं अय्यस्स तह वि सन्तो णाम रसो णत्थित्ति गन्धव्वाअमदेसिएहिं, समद्धिज्जइ । ता अद्ध कहं तारिसस्स रसस्स णिवेसो ?

युक्तमेवैतद्व्याहृतमार्यस्य तथापि शान्तो नाम रसो नास्तीति गन्धर्वागमदेशिकैः समर्थ्यते । तस्मादत्र कथं तादृशस्य रसस्य निवेशः ?

सूत्रधारः— (सावज्ञावहित्थम्) आर्ये न खलु संभावयामि

तानहं भरतमतपारदृश्वनः। (विमृश्य)

अथवा तादृशान्सभ्यान्मत्वा जगति दुर्लभान् ।
शङ्के शान्तिरसोल्लासममशक्यमभिमेनिरे ॥ १८ ॥

अपि च,

असभ्यपरिपाटिकामधिकरोति शृङ्गारिता
परस्परतिरस्कृतिं परिचिनोति वीगायितम् ।
विरुद्धगतिरद्भुतस्तदलमल्पसारैः परैः
शमस्तु परिशिष्यते शमितचित्तसंवेदो रसः ॥१९॥

नटी— होदु णाम, सणअसणन्दणादिमुणिअणसङ्गहीदो सोवि तारिसो रसो तहवि कहं निप्पन्दणिहिलकरणणिप्पादणिज्जजोअप्पहाणो एसो सव्वजणपेक्खणिज्जेण णाडअउत्तन्देण संपाइज्जइ ?

भवतु नाम सनकसनन्दनादिमुनिजनसंगृहीतः सोऽपि तादृशो रसः तथापि कथं निष्पन्दनिखिलकरणनिष्पादनीययोगप्रधान एष सर्वजनप्रेक्षणीयेन नाटकवृत्तान्तेन संपाद्यते ?

सूत्रधारः— आर्ये, मैवं वादीः । न हि वयमवधूतनिखिलधर्माणामलेपकानां मतमभिनेष्यामः । येनैवमाशङ्कसे ।

सन्ति खलु भगवता गीताचार्येण सहस्रशः प्रतिपादिताः सात्त्विकेन त्यागेन परिकल्पिता निवृत्तिधर्मपद्धतिनियता विविधा व्यापाराः, यदभिनयेन रङ्गोपजीविनामाजीवावकाशः । अपि चेदं निशमयतु निशामयतु वा नाट्यवैभवं भवती ।

श्रूयते हि——

न तच्छास्त्रं न सा विद्या न तच्छिल्पं न ताः कलाः ।
नासौ योगो न तज्ज्ञानं नाटके यन्न दृश्यते ॥२०॥

नटी—— अहदुक्करमारद्धं तुह्मेहिं । अहं उण इद्धिआसभावघोळन्तहिअआ मच्चरग्गहगहिआदो पडिपक्खपण्डिअजणादो भअकंपिअम्हि ।

अतिदुष्करमारब्धं युष्माभिः । अहं पुनः स्त्रीस्वभावघूर्णमानहृदया मत्सरग्रहगृहीतात् प्रतिपक्षपण्डितजनात् भयकम्पितास्मि ।

सूत्रधारः—— अलं कातर्येण । अद्य खल्वस्माकम् अभिमुखं भागधेयम् । तथा हि——

लक्षणसमृद्धिरनघा रसपरिपोषश्च हृदयग्राह्यः ।
संपतति नाटकेऽस्मिन्न एष शैलूषसुकृतपरिपाकः ॥

किं च,

विद्यासंपन्निधिरवहितो वेङ्कटेशः कवीन्द्रः
सिद्धारम्भश्चिरमभिनये मामकः पात्रवर्गः ।
प्रख्यातेयं परिषदनघा पक्षपातानभिज्ञा
रामादीनां कुलधनमिदं रङ्गतां याति रङ्गम् ॥

अन्यच्च भवत्या भावनीयम् ।

शमधननिधिं सत्त्वप्रायं प्रयोगमयोगिनः
स्वगुणवशतः स्तोतुं यद्वा वरीवृतु निन्दितुम् ।
किमिह बहुभिः किं नश्छिन्नं न विश्वमनीश्वरं
तदुपनिहिता जाग्रत्येवं चतुर्दश साक्षिणः ॥२३॥

नूनम् अतर्कितोपनता अप्यचिरद्युतिवदारम्भनियतावसाना मनीषिणामीप्सितार्थाः । यद्वा,

मौनं बिभ्रतु मन्सरेण नमितास्तूष्णं त एव ध्रुवं
कालोन्निद्रकदम्बगोलवपुषः कम्पस्फुरन्मौलयः ।
किंचिद्व्रीडितकुञ्चिताक्षमवशादुत्तानदत्तानना:
प्रस्तोष्यन्त्यवधिं प्रयोगपदवीसारस्यसारस्य नः ॥

सन्तु वा निरन्तरनियमितमत्सरनीरन्ध्रहृदया निर्विकाराः । तथापि सर्वथा तावत्—

उपवेदमुदारधीः स्वनाम्ना
भरतः सूचितभावरागतालम् ।
यमुदाहरति स्म विश्वगुप्त्यै
तदभिज्ञैरबहिष्कृता वयं स्मः ॥ २५ ॥

नटी— अय्य, एव्वं एदं तहवि सुअगुरुएसु बहुसु विरुद्धेसु छिद्दं गवेसन्तेसु कहं अप्पमत्तेहिं अम्हेहिं पडिण्णादं णिव्वहणिज्जं ?

आर्य, एवमेतत् । तथापि श्रुतगुरुकेषु बहुषु विरुद्धेषु छिद्रं गवेषयत्सु कथमप्रमत्तैरस्माभिः प्रतिज्ञातं निर्वहनीयम् ?

सूत्रधारः— अयि परगुणभंतोषिणि, श्रुतबाहुल्ये तव कियमास्था ? अथवा अवधारितपरमार्थानामप्यवगतसंवादनार्थमुत्तरोत्तरं परिप्रश्नाः प्रवर्तन्ते । भवतु नाम । विशुद्धविद्यांस्तावदभिमन्यस्व । दृश्यते हि—

भूयसीरपि कलाः कलङ्किताः
प्राप्य कश्चिदपचीयते शनैः ।
एकयापि कलया विशुद्धया
योऽपि कोऽपि भजते गिरीशताम् ॥ २६ ॥

तदहमिदानीं पराशरपाराशर्यादिबहुमतामबहुमतदुर्विनीतज-

नवृत्तिमनवरतपरिचितगान्धर्वविद्याविनोदनप्रसादितपरमपुरुषा-
मेतां परिषदमेकतानयामि । (सप्रश्रयमञ्जलिं बद्ध्वा)

विवेकप्रारम्भे विमतमतभङ्गप्रयतने
मुमुक्षासंसिद्धौ मुरमथनयोगे च सफले ।
मुखादीनध्यातुं निभृतमिह नाट्ये कृतमुखै-
र्भवद्भिः स्थातव्यं भरतमतधौरेयमतिभिः ॥२७॥

(नेपथ्ये)

समयनियतैः प्रयोगैः
सत्पथसीमामनुज्झतां विदुषः ।
किरणैरिव दिवसकृतः
क्षिप्यन्ते तामसारम्भाः ॥ २८ ॥

सूत्रधारः— (कर्णं दत्त्वा, सानन्दम्) आर्ये, सम्यगवधार्यतां अस्मद्वृत्तिमापवर्गिकवृत्तिं च तन्त्रयन्तीयमौद्घातिकी गीतिः ।

ततश्च,

दुर्जनं प्रतिपक्षं च दूरदृष्टिरयं जनः ।
विवेकश्च महामोहं विजेतुं प्रभविष्यतः ॥ २९ ॥

(नेपथ्ये)

कः खल्वसौ कुशीलवकुलाङ्गारः करतलकलितकठोरमधु-

रवन्धनि सुरभिसुकुमारचित्रपुंखे पवित्रासितनिखिलवैरिजने जीवति, सकलसुरासुरमुनिमनुजचित्तवृत्तिसार्वभौमस्य दुर्मतिसहधर्मचारिणो रणरङ्गमहानटस्य देवस्य महामोहस्य विवक्षानर्हं किमपि विपक्षसकाशादाशंसते ?

सूत्रधारः— (सभयसंभ्रमं परिक्रम्य पश्यन्) आर्ये, कोऽयममर्षसंप्लवादभ्यधिकलोहिताक्षः ससहाय इतोऽभिवर्तते ? आः ! कष्टमवधारितम् । अयं हि—

अपवर्गविरुद्धेषु त्रिषु वर्गेषु तिष्ठताम् ।
प्रधानपुरुषार्थस्य पश्चिमस्याधिदैवतम् ॥ ३० ॥

किं च.

अर्धावशेषितमहेश्वरपौरुषोऽयं
वर्गं तृतीयमवधीरयतां विनेता ।
रत्या सलीलपरिरम्भणलोलगत्या
पुष्पायुधः पुलकितैकभुजोऽभ्युपैति ॥ ३१ ॥

तदिह वयं त्वरितमपसृत्य कालोपपन्नकामोत्सवविहारसङ्कुले जीवलोके संवलितगुप्तवृत्तयः समनन्तरकरणीयमाचराम ॥

[इति निष्क्रान्तौ ।

॥ इति प्रस्तावना ॥

[ततः प्रविशति वसन्तदत्तहस्तः कान्तासमेतः कामः ।]

कामः— (कः स्वन्वित्यादि पुनः पठित्वा) रे, रे, भरतकुल-पांसन,

दरनमितमनोज्ञभ्रूलताचापभाजां
तरलहृदयलक्ष्ये तादृशस्नेहदिग्धे ।
कुवलयनयनानां कूणिते लोचनास्त्रे
शरणयतु विवेकः कां दिशं कांदिशीकः ॥

वसन्तः—(स्वगतम्) उत्पथमनोरथोऽयं उपचितमदो विषमबाणः । अहं पुनरपुनरावृत्तिवर्तनीपथिकानामातिवाहिकगणे परिगणितोऽपि न सहसा परित्यक्तुं शक्नोमि चिरंतनं चित्तजन्मसौहार्दम् । (प्रकाशम्) सखे मकरध्वज, एवमेतत् । अहं पुनर्महाराजस्य महामोहस्य माङ्गलिकं विवेकविघ्नासनं भावत्कं महोत्सवं प्रक्रमयामि । पश्यतु भवान् ।

चूडावेल्लितचारुहल्लकभरव्यालम्बिलोलम्बकाः
क्रीडन्त्यत्र हिरण्मयानि दधतः शृङ्गाणि शृङ्गारिणः ।
तन्वङ्गीकरयन्त्रयन्त्रणकलातन्त्रक्षरद्रस्त्रिका-
कस्तूरीपरिवाहमेदुरमिलज्जम्बाललम्बालकाः ॥३३॥

कामः— साधु, वसन्त, साधु । विशेषतश्चैतत् सर्वथा विजित

एवासौ विवेकहतकः, यदिदमवधीरितत्रिविष्टपविहारकान्तारेषु मरुद्भूधोपान्तभागेषु महोत्सवारम्भः । इह च,

उन्निद्राम्बुजवाटिकामुभयतोरोधोनिरोधोल्लसत्स्रोतःसंभृतसारणीशतकृतस्वच्छन्दकच्छाप्लवाम् ।
खेलच्चोलवधूविधूतकबरीशैवालितामन्वहं
पश्येम प्लवमानहंसमिथुनस्मेरां कवेरात्मजाम् ॥३४॥

रतिः—अय्यउत्त, आपाअमहुरो एसो महूसवो। एण्हिं किल अम्हकुलसामिणो महामोहस्स अणिवारणिज्जेण केण वि विहिणा अमोहारम्भो विवेओ दुज्जओ पडिपक्खोत्ति धूमिअं मे हिअअं ।

आर्यपुत्र, आपातमधुर एष महोत्सवः । इदानीं किल अस्मत्कुलस्वामिनो महामोहस्यानिवारणीयेन केनापि विधिना अमोघारम्भो विवेको दुर्जयः प्रतिपक्ष इति धूपितं मे हृदयम् ।

कामः— बाले, विषमशरजीवितेश्वरि, विलासिनीदेवते, किमिति नाम समग्रबलजेतव्यबलब्ध्या संतोष्टव्येऽपि भावितस्त्रीचापला विवेकवैभवं वर्णयसि? पश्यतु भवती ,

करधृतललितेक्षुधन्वनो मे
भ्रमरगुणार्पितपुष्पमार्गणस्य ।

महदनलशरोऽपि मेरुधन्वा
क्षणमतिलङ्घितशासनः कथं स्यात् ॥ ३५ ॥

वसन्तः— सखि, सत्यमेवैतत् । किं वा खलिदं विकत्थनं मन्मथः । न हि भवति भवति मशको मातङ्गस्य प्रतिस्पर्धी । अथवा किं खलु भवती नवश्रुतान्तवैक्लिकी । दृष्टचर एव हि खल्वियन्मात्रो वीरायितवृत्तान्तः । तथा हि,

वहति भगवान् हालामाद्यो वधाश्रयीमुखरैर्मुखै-
र्दशतनुतथा वामो मागः शिवस्य विवर्तते ।
तदपि परमं तत्त्वं गोपीजनस्य वशंवदं
मदनकदनैर्नं क्लिश्यन्ते कथं त्वितरे जनाः ॥

कामः— साधु, वसन्त, साधु । कालानुरूपवादी खल्वसि ।

विश्वं युवतिसात्कर्तुं भवता दत्तसायके ।
विवेकः किं नु वर्तेत विपक्षे मयि संस्थिते ॥३७ ॥

रतिः— अय्यउत्त, एवं एदं । तहवि विसमत्थिरसंठाणवेरग्ग-दुग्गपडिट्ठिओ अप्पमत्तेहिं समदमप्पमुहेहिं अमच्चेहिं अभिरक्खिओ सअं असहाअसूरो अणवाअसाहसो अ विपरूवो किण्णाम कइआ काहित्ति कल्लुमिअहिअअम्हि ।

आर्यपुत्र, एवमेतत् । तथापि विषमास्थिरसंस्थानवै-

राज्यदुर्गप्रतिष्ठितोऽप्रमत्तः [illegible] रक्षितः [illegible] विपक्षः किं नाम कदा करिष्यतीति कलुषितहृदयस्मि ।

कामः— अयि भीरु, अलमीदृशङ्कया । मूर्ख विपक्षपक्षपातिबालिशजनविप्रलब्धा व्यर्थमवैमनस्यं न निर्धारयसि । पश्य तावद्विधिवशविनिर्मितस्यात्मनो मे जगत्त्रयप्रसिद्धं जैत्रमुपकरणम्,

वपुरप्रतिमं नितम्बिनीनां
दृढसौन्दर्यगुणं दरावनम्रम् ।
श्रवणावधि नेत्रचित्रपुङ्खं
धनुराद्यं मम मुष्टिमेयमध्यम् ॥ ३८ ॥

अपि च,

शैलीं विलोपयति शान्तिमधः करोति
व्रीडां व्युदस्यति विरक्तिमपह्नुते च ।
कर्णामृतं किमपि तत्कलभाषिणीनां
नामापि किं न विकरोति निशम्यमानम् ॥३९॥

वसन्तः— ननु कैमुतिकमेतत्, यदिदं मोक्षितां यदृच्छाकीर्तनश्रवणादिकमपि चित्तसंक्षोभहेतुरिति ।

तिष्ठतु गुणावमर्शः
स्त्रीणामालोकनादिभिः सार्धम् ।
दोषानुचिन्तनार्था
स्मृतिरपि दूरीकरोति वैराग्यम् ॥ ४० ॥

अपि च प्रभूतमदमेदुरात्मनो
विषयाटवीषु विविधासु धावतः ।
स्वबलेन हन्त मनसो निवर्तनं
बिसतन्तुनेव सुरदन्तियन्त्रणम् ॥ ४१ ॥

रतिः— अय्यउत्त, दिढभूमिविब्भमसमुम्मूलणक्खमाणं जोईसराणं दिट्ठिं परिहरन्तेण तुए परक्कमणिज्जं ।

आर्यपुत्र, दृढभूमिविभ्रमसमुन्मूलनक्षमाणां योगीश्वराणां दृष्टिं परिहरता त्वया पराक्रमणीयम् ।

कामः— (विहस्य) प्रिये, पश्यामि चक्षुषीव ते चेतस्यपि कार्तयम् । योजयामि खल्वहं योगीश्वरानपि युवतियोगीश्वरपादे ।

सुभगपरुषैर्मदस्त्रैः
कीलितमन्योन्यकवचितैकार्धम् ।
किं न विदितं भवत्या
किमपि मिथःस्यूतजीवितं मिथुनम् ॥ ४२ ॥

रतिः— अय्यउत्त, अवहारिअं मए तुह माहप्पं । दाणिं उण दीहबुद्धिबलेण देव्वदिण्णहत्थेण जमणिअमप्पमुहेण बहुसहाअसंपण्णेण अहण्डुच्चाहप्पहुत्तणमन्तसत्तिणा सत्तुणा काहे किं होज्जत्ति पबळपवणाहआ कअळिएव्व तरळअरम्हि । पसिद्धं खु पण्णाबळं मोक्खपेरन्ताणं अइदुक्कराणं सिद्धीणं साहणं त्ति ।

आर्यपुत्र, अवधारितं मया तव माहात्म्यम् । इदानीं पुनः दीर्घबुद्धिबलेन दैवदत्तहस्तेन यमनियमप्रमुखबहुसहायसंपन्नेन अखण्डोत्साहप्रभुत्वमन्त्रशक्तिना शत्रुणा कदा किं भवेदिति प्रबलपवनाहता कदलिकेव तरलतरास्मि । प्रसिद्धं खलु प्रज्ञाबलं मोक्षपर्यन्तानामतिदुष्कराणां सिद्धीनां साधनमिति ।

कामः— (सरोषहासम्) अयि मुग्धे, मञ्जुभाषिणि, गुञ्जन्मधुकरशिञ्जिनीसंहितविश्वलक्षविषमविशिखस्य नित्यविजयजागरूकस्य त्वत्प्रियस्य मे संनिधौ का पुनः प्रज्ञा, केन वा कस्य मुक्तिर्भवित्री, किमिति नाम मध्य इव भवत्या मानसेऽपि सौक्ष्म्यं नालक्ष्यते ? (विहस्य) प्रिये, हन्त ! विदितमेतत्, नूनमिदानीं स्तनगतं स्थौल्यमेतदन्तरापि

संक्रान्तमिति । अथवा अविचारितरमणीयमबलाजनस्वा-
भाव्यं भवत्यामपि वर्तते । संवृतमतां भवतीम् ॥ ३ ॥

मयादिष्टः क्रोधः प्रथयति किमप्यक्षयमथ व
स्मृतिध्वंशः सद्यो विघटयति बुद्धिं सपदि सः ।
तथा मुक्तः क्षेत्री तमसि गहने विन्दति लयं
तथाभूते किं वा जनयति विवेको जडमतिः ॥४३॥

तदेवमसह्यैकमस्मद्बन्धुं विवेकामात्यः शमदमादयो न
प्रसहिष्यन्ते स्वयं च दुर्जयो निखिलयुरासुरकोटीरवि-
न्यस्तप्रभावो महामोहः, न हि तस्क्षुद्रमृगराजस्य परिपन्थी ।

पञ्चत्व पुरुषस्येव पञ्चभिश्च ममाधुधैः ।
ममैवेषु विमथ्यन्ते सत्त्वधन्योऽपि शत्रवः ॥ ४४ ॥

अपि च,

अलमिह विबुधाद्यैरागमग्राह्यवाचो
मुनिपरिषदि धर्मान्यायतो मुक्तिहेतून् ।
वृषसि नियतवृत्तेस्तस्य देवस्य शान्ति
जनिनयुवतिरूपं दर्शयत्युरुकोपम् ॥ ४५ ॥

राजा- वयस्य, संभावेमि सच्चं तुह मासिअं । अत्थाह-
रीअ अक्खंडहअं खु तुह मइप्पअं । एवं उण आणाअत्तुअं
ममावेदु अज्जमिस्सो ।

आर्यपुत्र, समावयामि सत्य तव भाषितम् । आत्र-
ह्मकीटमप्रतिहतं खलु तव माहात्म्यम् । एतत्
पुनरज्ञातपूर्वमज्ञापयत्कार्यपुत्रः ।

कामः— किं तत् ?

रतिः— विवेअप्पहुदीण महामोहप्पहुदीणं अ मिअन्दमा-
अङ्गाणं विअ किण्णिमित्त वेरं त्ति ।

विवेकप्रभृतीनां महामोहप्रभृतीना च मृगेन्द्रमातङ्गा-
नामिव किंनिमित्त वैरमिति

कामः— प्रिये, आकर्ण्यतामिदमादितः प्रभृत्ति ।

त्रिगुणघटिताद्धोकुर्बुद्धिः सती तदनुव्रता
समयनियतोच्छ्रायं त्रेधा कुलं समजीजनत् ।
प्रथममिह तद्भोगद्वेष्यं विवेकपुरःसरं
द्वितयमितरज्जुष्टं रागप्रमोहमुखं मिथः ॥ ४६ ॥

अत्र विवेकश्च महामोहश्च समानशीलाभि प्रकृतिभिर-
भिषिक्तौ राजन्यौ । तयोरपि,

मोहस्य धर्मपत्नी दुर्मतिरपवर्गदोषदृष्टिमयी ।
विषयग्रसदोषदृष्टिः सुमतिरनन्या विवेकस्य ॥ ४७ ॥

रतिः— तदो तदो ।

ततस्ततः ।

कामः— ततश्च रजःप्रधाना रागादयः तमःप्रसूतैः संसारचक्रवर्तिनो महामोहस्य दैत्यानुकूलरक्षःकुलन्यायेन साचिव्यमाचरन्ति । सत्त्वसंभवं तु विवेककुलमसहायमल्पसारं च जगति वर्तते । जनकश्चास्माकं क्षेत्रज्ञः स्वयं मध्यस्थस्वभावोऽपि सहधर्मचारिण्या देव्या बुद्ध्या सहाद्य यावदस्मासु बहुलं दत्तदृष्टिः । तदिदमसहमाना नित्यनृशंसा विवेकादयः जातिवादिन इव स्वभङ्गमप्यनुमन्यमानाः पुरुषस्य भोगं तत्संवर्धकानस्मांश्च उत्सादयितुमीहन्ते । अस्मत्तातेन चानादिभुक्तायां प्रकृतौ विविधान्दोषानुद्भाव्य तातं च तस्यामुपजनितवैराग्यं केनचिदुपायेन विरचय्य महाप्रस्थानेनापुनरावर्तिनं कर्तुमारभन्ते । तथा मर्कटरक्षःपती महापातकिनौ सुग्रीवविभीषणौ स्वकुलोत्सादने प्रमाणयन्ति । न च तदारम्भसमये तातस्य दुर्दशा शक्या वर्णयितुम् ।

अयं खलु,

जात्यन्धः परदोषदृष्टिषु परीवादेषु मूकाग्रणीः
बाधिर्यप्रथमावतारसरणिर्निन्दासमाकर्णने ।
स्त्रीप्रायः परदारसंग्रहविधौ तद्वृत्परावर्जने
संपद्येत समीक्षणेऽपि विकलः पापैर्विवेकादिभिः ॥

अत एवास्माभिरपि परित्यक्तसौभ्रात्रैः तेऽपि दुरात्मानो जिघांस्यन्ते । ततः प्रवृत्तिनिवृत्तिपद्धती समाश्रित्य वयं च ते च संयतिष्यामहे । तदा तु सत्त्वप्रधानं कुलं ज्योतिरिङ्गण-ज्योतिरिव द्युमणिकिरणैरस्माभिरभिभूयते ।

सौहार्दमित्थमनवाप्य सहोदराणा-
मासीत्स्वमूलगुणभेदवशाद्विरोधः ।
एकप्रजापतिभुवामपि वैरबन्धः
स्वात्मावधिः स्वयमुदेति सुरासुराणाम् ॥ ४९ ॥

रतिः— सन्तं पावं सन्तं पावं । पुत्ता एव्व पितुणो भोअं विणासेन्ति । तह कहं सोअरा एव्व इअरेअरविद्धंसणळं-पटहिअआ होंति । णाह, किं ण होज्ज ताणं तुम्हाणं वि समरदुद्दसाणिवारणसाहणं सन्धी ?

शान्तं पापम्, शान्तं पापम् । पुत्रा एव पितुर्भोगं वि-नाशयन्ति । तथा कथं सोदरा एव इतरेतरविध्वं-सनलम्पटहृदया भवन्ति ? नाथ, किं न भवेत् तेषां युष्माकमपि समरदुर्दशानिवारणसाधनं संधिः ?

कामः— मुग्धे, कथंचिदपि नात्र संधिः संभाव्यते ।

सतः सत्त्वविहीनानां सत्त्वैवापराध्यतः ।
कथंकारं प्रतीकारः कल्पकोटिशतैरपि ॥ ५० ॥

प्रतिपुरुषविभक्तमूर्तिभेदा
वयमितरे च मिथः प्रतीपवृत्ताः ।
क्वचिदधिकरणे समापतन्तः
सुतनु दधीमहि वध्यघातकत्वम् ॥ ५१ ॥

न खल्वर्थकामपराणामस्माकं नारायणपरायणैः कथायामपि संगतिरुपपद्यते । किं च, यथाकथंचिदुपपद्यमानमपि अखण्डवैरिखण्डनपण्डिता महामोहः कथंचिदपि संधिं नानुमन्यते । अहं वा कथममहायवीरस्तमनुमन्ये ? न खलु क्षुधितोऽपि शार्दूलः कदाचिदपि शाद्वलमत्ति ।

रतिः— को उण तेहिं कुळग्घेहिं महाबलाणं तुम्हाणं वि उम्मूलणे उवाओ संभन्तिओ ?

कः पुनस्तैः कुलघ्नैः महाबलानां युष्माकमप्युन्मूलने उपायः संभन्त्रितः ?

कामः— अयि भीरु, अनुद्घाटनीयमिदं राजरहस्यम् । विश्रब्धा स्त्रीषु ।

रतिः— (हस्तं संगृह्य) अज्जउत्त, साविओसि मए पिअसहीए वसन्तेण अ । सच्चं विदारिज्जइ राअरहस्सम् ।

आर्यपुत्र, ज्ञापितोऽसि मया प्रियसख्या वसन्तेन च । सत्यं विदार्यते राजरहस्यम् ।

वसन्तः— (स्वगतम्) किमेतन्नवेवरणीयम्, दुष्परिहरः खलु अनिर्धारितकालोऽनर्थतिविपर्ययः। (प्रकाशम्) सखे मकरध्वज,

मनोरथसमर्थानां महामोहविरोधिनाम्।
मन्त्रभेदनमस्माभिः कार्यं तत्परिपन्थिभिः ॥ ५२ ॥

कामः— प्रिय, कथयामि नर्हि। अस्ति खलु अत्रभिजकुलसर्वभौमविवेकमूलाकर्तृत्वाभिमानादिनानाविधविषमदृष्टिसङ्कृतः कश्चिदस्मत्कुलाभिचारकाङ्क्षिभिः उपनिषदूषणनिष्ठैः कैश्चिन्निग्रहैः अनुष्ठीयमानो निवृत्तिसंज्ञको धर्मः, यन्निष्ठस्य पुरुषस्य परदोषदर्शनादिष्वन्धबधिरषण्डपङ्गुमूकादिवदत्यन्तमवसन्नावस्थानमाकर्ण्यते। तेन च निष्प्रतिक्रियेण केनचिदवग्रहणेव पुरुषमाविशता बुद्धिः संगस्यते। तस्मात् किल तत्संगमादस्मत्कुलप्रद्वेषदूषितहृदया प्रशान्तमधुरवेषप्रच्छन्ना भवरसभोगमैमरथी परभक्त्यपरपर्याया ब्रह्म राक्षसी प्रादुर्भविष्यति।

तथा हि—

गुणतेतोन्मेषक्रमपरिणतानन्तविकृतिः
क्वचित्काले बुद्धिः कुलयुगमकूटस्थगृहिणी

अतिक्रूरात्यन्तप्रलयविधिदुर्मन्त्रपरुषां
पुरा भीमाकारां सृजति परभक्तिं परवती ॥५३॥

ततश्च,

प्रव्रज्यादियुता परत्र पुरुषे पातिव्रतीं बिभ्रती
भक्तिः सा प्रतिरुद्धसर्वकरणा घोरं तपस्तप्यते ।
तुष्टा तेन जनार्दनस्य करुणा कुर्वीत तत्किङ्करं
कंचित्कैटभकोटिकल्पमसुरं.....

(इत्यर्धोक्ते विरमति ।)

वसन्तः— (स्वगतम्) स खलु संकल्पसूर्योदयः, 'निर्मूलनस्त्वेष नः' इति शेषः । अन्यथा तु पूरयामि । (प्रकाशम्)

शेषं पुनर्दुर्वचम् ॥ ५४ ॥

रतिः— (सभयसंभ्रमम्) णाह, परिरक्ख परिरक्ख ।
नाथ, परिरक्ष परिरक्ष, (इति भर्तारमाश्लिष्यति ।)

कामः— (गाढमुपगूह्य अभुक्तपूर्वमिव निर्वेशं नाटयन्, आत्मगतम् ।)

जनितवलयभङ्गे दत्तहारावमर्दे
मुषितनिखिलखेदे मोहसंतोषहेतौ ।
सचकितपरिरम्भे सांप्रतं कातराक्ष्या-
स्त्यजति युगलचिन्तामङ्गयोरन्तरात्मा ॥५५॥

(प्रकाशम्) सखि, महामोहसैनिकधुरंधरस्य मम प्रेयसी सती मा भैषीः। समाश्वसिहि, समाश्वसिहि। इदं खल्वैन्द्रजालिकनगरनिगरणप्रायमनिपुणनैगमिकरथ्यापुरुषनिर्मितं किमप्येतिद्यम्। तथा हि,

कुवृत्तमिति कौक्कुटं व्रतमधिक्षिपद्भिस्तथा
सुधाकरशतक्रतुप्रभृतिभिः स्वयं चस्खले।
नदद्भ्रमरपङ्किके नमति कार्मुके मामके
विरक्तिगृहदेहलीं क इह दोहली वीक्षते ॥५६॥

तिष्ठन्तु च महाबला मन्त्रिवर्गाः,

प्रमादालस्यनिद्रादिविविधव्यूहविग्रहः।
प्रज्ञावरणघोरात्मा मोहः केन विजेष्यते ॥ ५७ ॥

रतिः— (स्वगतम्।) विहिवसेण विवरीअं फणिअं अय्यउत्तेण। (प्रकाशम्) होज्ज मङ्गलं महाराअस्स।

विधिवशेन विपरीतं फणितमार्यपुत्रेण। भूयान्मङ्गलं महाराजस्य।

वसन्तः—

अयि मन्मथपत्नि मा स्म भैषी-
र्ननु मोहादिषु संस्थितेषु सत्सु।

प्रकृतिं पुरुषः प्राप्तस्मानः

प्रतिपद्येत विरक्तितो विमुक्तिम् ॥ ५८ ॥

रतिः— (आत्मगतम्) आः ! वसन्तमासिअं वि विवरीअं विअ दीसइ ।

आः ! वसन्तभाषितमपि विपरीतमिव दृश्यते ।

(प्रकाशम् ।) अय्यउत्त, किं विवेअस्स णत्थि विवेओ? अमच्चाणं वा तस्स समदमप्पमुहाणं पुरुसे सु पहुं मोक्कूण गए अम्हाणं ताणं वि अविससमुळहं अवसाणं ।

आर्यपुत्र, किं विवेकस्य नास्ति विवेकः? अमात्यानां वा तस्य शमदमप्रमुखाणां पुरुषे खलु प्रकृतिं मुक्त्वा गते अस्माकं तेषामपि अविशेषसुलभमवसानम् ।

कामः— एवमेतत् । असदुन्मेषममहमानाः पुनरेते पापाः प्रज्ञाचक्षुषि क्वचित्पुरुषे साक्षिणि कुलद्वयमूलकूलङ्कषासु कुहनासु गहनमीहन्ते । सर्वथा मूढचेतसश्चैते मोघकर्माणो भविष्यन्ति । यतः,

प्रसुप्तानपि युद्धेन सुग्रीवसुभटानिव ।
कर्मशक्तिरनुच्छेद्या पुनरुद्बोधयिष्यति ॥ ५९ ॥

(नेपथ्ये) कोऽसौ विपर्यस्तदृष्टिरनुग्रहैकनियतकौतुकासमानेव पापान् मलप्लोषः । रे रे दुर्विनीत, दुरात्मन्, त्रिपन्दनिगलितकूटस्थानां नृशंसवृत्तीनां वः प्रतिक्षेप्ता पुरुषस्य निरस्तनिखिलदुःखानिरतिशयानन्दप्रापणे तदापि तद्भक्त्यनुप्रवेशेन स्वकुलभजीवने च दनुजमथनदयाधीनवृत्तयो वयं प्रवर्तामहे । अस्ति चोपनिषदोऽयमुद्घोषः,

स्वाधीनसंस्मरणनाट्यनिरूढवृत्तेः
संतोषितः प्रणतभूमिकयास्य पुंसः ।
स्थाने विधास्यति विभुः स्थिरचिह्नभेदं
क्रीडानटस्य भगवान्कृपया स्वसाम्यम् ॥ ६० ॥

ततश्च,

रिपुमथनकृतं यशो महीयः
पितृपरिरक्षणसंभृतश्च धर्मः ।
अभिमतघटनोद्भवश्च हर्षः
सपदि विधास्यति संनिधिं स्वयं नः ॥६१॥

कामः— (सभयावहित्थमवलोक्य) प्रिये, मोहपरिपन्थिपक्षे मूर्धाभिषिक्तः स्वयमसौ स्वसहधर्मचारिण्या सुमत्या सहाभ्यमित्रीण उपसर्पति ।

अयं हि;

मुकुलयति विवित्सां मोहविध्वंसमिच्छ-
न्विमृशति निगमान्तान्वीक्षते मोक्षधर्मान् ।
निशमयति च गीतान्नित्यमेकान्तभक्त्या
गुणपरिषदवेक्षी गुप्तमन्त्रो विवेकः ॥ ६२ ॥

अपि च,

प्रत्यङ्मुखीं सुमतेर्दीप्तिमिह प्रचिन्व-
न्प्राप्तोदयोऽप्यमितरागबलोपपन्नः ।
क्षाम्यन्नहंकृतिमयीमवशो हिमानीं
भास्वानसौ भजति विष्णुपदं विवेकः ॥ ६३ ॥

तन्न सांप्रतमस्माभिरप्राप्तसमयैरसहायैश्चारातिसंनिधावात्मानं प्रकाशयितुम् ।

[इति सभिक्षकलत्रो निष्क्रान्तः ।]

इति मिश्रविष्कम्भः ॥

—*—

[ततः प्रविशति राजा, सुमतिश्च ।]

राजा— (सविमर्शम्) प्रिये, समाकर्णितस्त्वया अनवधिकदुरितविषवनमूलभूतस्यामन्ददर्पस्य कन्दर्पवटोराटोपः, यदसावशेषपापनिष्कृतौ प्रवर्तमानानस्मानेव पापारोपेण परिवदति । अथवा,

पश्यति परेषु दोषा-
नसतोऽपि जनः सतोऽपि नैव गुणान् ।
विपरीतमिदं स्वस्मि-
न्महिमा मोहाञ्जनस्यैषः ॥ ६४ ॥

सुमतिः— अय्यउत्त, विरूपा खु जणा णिअमुहदोसं णिम्मळेसु वि दप्पणेसु समप्पन्ति ।

आर्यपुत्र, विरूपाः खलु जनाः निजमुखदोषं निर्मलेष्वपि दर्पणेषु समर्पयन्ति ।

राजा— देवि, सत्यमेतत् । यथार्थदर्शिनी यथादृष्टार्थवादिनी च भवती ।

किं च,

निर्धूतनिखिलदोषा
निरवधिपुरुषार्थलम्भनप्रवणा ।

सत्कविफणितिरिव त्वं
सगुणालंकारभावरसजुष्टा ॥ ६५ ॥

(विचिन्त्य) प्रिये, हन्त, निर्विकारपुरुषपीडया क्रीडन्त एते कामक्रोधलोभादयः सुपन्थानमास्थिताः, वयं पुनस्तमेव निश्रेयसे नियोजयितुं समस्तजनसांसिद्धिकसुहृदो भगवतस्तापत्रयाभिहतसर्वजनसंजीविनीं दयादृष्टिमावहन्तः कदध्वना प्रवृत्ताः ! अहो ! महानयमुन्मत्तालापः । पश्य, मे त्वया सह निर्वर्तनीयं परानुग्रहव्रतम् ।

महत्यारम्भेऽस्मिन्मधुरिपुदयासंभृतधृति-
र्बहिष्कृत्यारातीन्सुमुखि बहिरन्तश्च भवतः ।
समाधावाधाय क्षपितवृजिनं क्षेत्रिणमहं
परप्राप्त्या धन्यं परिणमयितुं प्राप्तनियमः ॥

सुमतिः— अय्यउत्त, कहं सो णिच्चणिम्मळमहाणन्दसअंपहो सव्वअणदंसणजोग्गसहावो पुरुसो महामोहेण माणमअमच्चरप्पमुहेहिं वि दुव्विणीएहिं दुव्वारगव्वसंकुळदुरिअमहोम्मिसंघाअसंघडणभीसणे दुल्लसाअरम्मि णिल्लित्तो ?

आर्यपुत्र, कथं स नित्यनिर्मलमहानन्दस्वयंप्रभः सर्वजनदर्शनयोग्यस्वभावः पुरुषः महामोहेन मानमद-

मत्सरप्रमुखैरपि दुर्विनीतैः दुर्वारगर्वसंकुलदुरितमहोर्मिसंघातसंघटनभीषणे दुःखसागरे निक्षिप्तः ?

राजा— प्रिये सूक्ष्मदर्शिनि, किं दृष्टमपह्नोतव्यम् ? आगमिकं वा न प्रत्येतव्यम् ? पश्यतु भवती ।

स्वतः प्राप्तं रूपं यदिह किल भावेषु तदपि
त्यजन्तस्ते दृष्टा नियतिघटितोपाधिवशतः ।
प्रकृत्या तिष्ठन्ति ह्युपधिविगमे ते च तदसा-
वनादिः संसारः पुरुषमुपरुन्द्धे गलति च ॥६७॥

सुमतिः— एव्वं एदं । तह वि कहं एआवन्तं काळं परमकारुणिएण देव्वेण लच्छीविळूहेण दुस्सहदुक्ख-सअदूमिओ पुरुसो उवेक्खिओ ?

एवमेतत् । तथापि कथमेतावन्तं कालं परमकारुणिकेन देवेन लक्ष्मीविलूभेन दुःसहदुःखशतधूमितः पुरुष उपेक्षितः ?

राजा— किं न श्रूयते भवत्या यदनादिनिजकर्मरूपाविद्योपरोधेन क्षेत्रज्ञोऽयमीश्वरेण क्षिप्तः संसरन्नवसरे तेनैव समुज्जीवित इति ? यथा—

मिथःकलहकल्पनाविषमवृत्तिलीलादया-
परिग्रहणकौतुकप्रथितपारवश्यः प्रभुः ।
स्वलक्षितसमुद्गमे सुकृतलक्षणे कुत्रचि-
द्रुणक्षतलिपिक्रमादुपनिपातिनः पाति नः ॥६८॥

अत्र च,

सुखदुःखवाहिनीनां
व्यत्ययविनिमयनिवर्तनानर्हे ।
नियतक्रमे प्रवाहे
निपतितमुत्क्षिप्य मोदते देवः ॥ ६९ ॥

सुमतिः— अय्यउत्त, अणाइम्मि गए काले अलद्धपुव्वो मोक्खो अणन्ते वि उवरिअणकाळम्मि केण कहं लहिज्ज त्ति सङ्काकळङ्ककव्वुरिअं मे हिअअं ।

आर्यपुत्र, अनादौ गते काले अलब्धपूर्वो मोक्षः अनन्तेऽप्युपरितनकाले केन कथं लभ्यत इति शङ्काकलङ्ककर्बुरितं मे हृदयम् ।

राजा— देवि विवेकवल्लभे, अनधिगतप्रमाणतर्कसरणिरिव कथमेवमाशङ्कसे ? अथवा,

कालस्वभावनियतियदृच्छादिषु वस्तुषु ।
कारणं किमिवात्रेति तापसैरपि तर्कितम् ॥ ७० ॥

इदमत्र तावदवधातव्यम् ।

कर्माविद्यादिचक्रे प्रतिपुरुषमिहानादिचित्रप्रवाहे
तत्तत्काले विपक्तिर्भवति हि विविधा सर्वसिद्धान्तसिद्धा ।
तल्लब्धस्वावकाशप्रथमगुरुकृपागृह्यमाणः कदाचि-
न्मुक्तैश्वर्यान्तसंपन्निधिरपि भविता कश्चिदित्थं विपश्चित् ॥

स च मोक्ष्यमाणो मत्समक्षमादौ तावत्,

दर्पोदग्रदशेन्द्रियाननमनोनक्तंचराधिष्ठिते
देहेऽस्मिन्भवसिन्धुना परिगते दीनां दशामास्थितः ।
अद्यत्वे हनुमत्समेन गुरुणा प्रख्यापितार्थः पुमा-
ल्लङ्कारुद्धविदेहराजतनयान्यायेन लालप्यते ॥ ७२ ॥

अपि च,

बहुलदुरितद्वारे ब्राह्मे पुरे परसंमतः
स्वमतिघटितस्वातन्त्र्यत्वादयन्त्रितचेष्टितः ।
विषमसचिवैः स्वे स्वे कार्ये विगृह्य विकृष्यते
नरपतिरिव क्षीबो नानाविधैरयमिन्द्रियैः ॥

सुमतिः— अय्यउत्त, एव्वं हुअवहेवेडिअघरगअं विअ अप्पाणं अप्पमत्तबुद्धी किं ण णिज्जिगमिसाए रक्खइ पुरुसो ?

आर्यपुत्र, एवं हृतवहवोष्टितगृहगतमिवात्मानमप्रमत्त-
बुद्धिः किं न निर्जिगमिषया रक्षति पुरुषः ?

राजा— प्रिये सर्ववेदिनि, अनादिः खल्वयमलङ्घनीयो रागजलधिः ।

स्थिरत्रसविभक्तिमत्रिविधरागदृश्योदयं
सुमृष्टमणिभित्तिवत्स्वयमभेद्यमानः पुमान् ।
त्रियुग्मगुणशिल्पिना त्रिगुणतूलिकाधारिणा
विविच्य विनिवेशितं वहति चित्रमत्यद्भुतम् ॥

सुमतिः— (सविषादम्) इदि णाम उम्मत्तदसं पुरुसं बुद्धी पिअअमा किं ण बोहेइ ?

इति नाम उन्मत्तदशं पुरुषं बुद्धिः प्रियतमा किं न बोधयति ?

राजा— प्रिये सूक्ष्मवादिनि, सापि खलु इदानीं स्वयंप्रकाशापि सुप्तप्राया वर्तते । यथा,

पत्यौ दूरं गतवति रवौ पद्मिनीव प्रसुप्ता
म्लानाकारा सुमुखि निभृता वर्तते बुद्धिरम्बा ।
मायायोगान्मलिनितरुचौ वल्लभे तुल्यशीला
राहुग्रस्ते तुहिनकिरणे निष्प्रभा यामिनीव ॥

सुमतिः— अय्यउत्त, अइकरुणा इमा बुद्धिसहिअस्स पुरुसस्स बद्धदसा, एअस्स विउलंदुक्खजालविहुलस्स विस्थरेण मोक्खाअमं पआसेन्तो विसङ्कं मं कुणसु ।

आर्यपुत्र, अतिकरुणेयं बुद्धिसहितस्य पुरुषस्य बद्धदशा, एतस्य विपुलदुःखजालविह्वलस्य विस्तरेण मोक्षागमं प्रकाशयन्विशङ्कां मां कुरुष्व ।

राजा— देवि अनवरतशोभनाशंसिनि, निदानमिह निपुणमुपपादयन्प्रतिपन्नमेव भवतीं प्रत्यभिज्ञापयामि ।

दुरासेधस्थेम्ना दुरितपरिपाकेण भविनः
प्रमाथी संसारः प्रशमरहितोऽयं प्रभवति ।
निरोधे तस्यैका निरुपधिककारुण्यघटित-
स्वतन्त्रेच्छाशक्तिः स्वयमुपधिमाधाय रमते ॥

सुमतिः— जइ मए वि सो उवाही सुणिअव्वो ता मं अय्यउत्तो आणवेदु ।

यदि मयापि स उपाधिः श्रोतव्यः तदा मामार्यपुत्र आज्ञापयतु ।

राजा— प्रिये विशुद्धभाषिणि, श्रूयतामिह सूक्ष्मार्थसंग्रहः ।

मदनमत्सरमानमयः पुमा-
न्बहुपिशाचगृहीत इवार्भकः ।

निमग्नसिद्धनरेन्द्रनिरीक्षया
निपुणपद्धतिमभ्यवपद्यते ॥ ७७ ॥

ततश्च,

अनघदेशिकदृष्टिसुधाप्लवे
विधिवशादुपसेदुषि देहिनः ।
विमलबोधमुखा विविधा गुणाः
परिणमन्त्यपवर्गदशाङ्कुराः ॥ ७८ ॥

अपि च,

स्वाधीनेतरपातभीतिपरुषस्वर्वासदुर्वासना-
पाशाकर्षणयन्त्रणाभिरभितः क्षिप्तात्मनः क्षेत्रिणः ।
निष्प्रत्यूहविजृम्भमाणकरुणादुग्धार्णवे निर्भरा
भक्तिः सेत्स्यति भागधेयवशतः प्राप्ये परे ब्रह्मणि ॥

अत्र चान्तरा सर्वस्वदक्षिणोऽयमध्वरः प्रवर्तते । यत्र तु,

त्वया जुष्टः पत्न्या विधिवदिह यष्टा स्वयमहं
विधत्ते चार्लिज्यं शमदममुखोऽयं गुणगणः ।
अकस्मादुद्देश्यो भवति भगवानात्महविषः
पशुर्बद्धो मुक्तिं भजति विगलत्कर्मनिगलः ।

इदमप्यत्रभवत्या भावनीयम् ।

स्वरक्षणभरार्पणक्षणिकसत्रिणः क्षेत्रिणः
प्रवर्त्य कृषया स्थितिं प्रभुरभूतपूर्वोदयाम् ।
जगद्विपरिवर्तनग्रथितनित्यशक्तिः स्वयं
क्षिपत्यपुनरङ्कुरं दुरितमस्य लक्ष्मीपतिः ॥८१॥

सुमतिः— अय्यउत्त, एव्वं णाम वण्णिज्जन्ती अवग्गदसा पुरुसस्स कइआ होहिइ ?

आर्यपुत्र, एवं नाम वर्ण्यमानापवर्गदशा पुरुषस्य कदा भविष्यति ?

राजा— देवि त्रैलोक्यवेदिनि, दुःसहानादिदुःखसागरनिमग्नस्य यथागमं यथान्यायं च केनचित्कारणेन समुत्तारः संभविष्यतीति संतोष्टव्यं तावत् । इह हि,

निरपायदेशिकनिदर्शितामिमां
कमलासहायकरुणाधिरोहणीम् ।
क्रमशोऽधिरुह्य कृतिनः समिन्धते
परिशुद्धसत्त्वपरिकर्मिते पदे ॥ ८२ ॥

अपि च,

स्वयमुपशमयन्ती स्वामिनः स्वैरलीलां
स्वमतमिह दुहाना स्वादु पथ्यं प्रजानाम् ।

नियतमिदमिदानीमन्यदा वा भवित्री
निरवधिसुखसिद्ध्यै निष्प्रकम्पानुकम्पा ॥ ८३ ॥

इयं हि,

अविरलगुणच्छाया मायातपप्रतिरोधिनी
परिहृतरजःपङ्का तापैरसंघटिता त्रिभिः ।
मधुरिपुदयामूर्तिर्दिव्या निराकृतकण्टका
वहति निगमाद्वर्तन्येका पुरीमपराजिताम् ॥८४॥

सुमतिः— अय्यउत्त, अपरिमिअदुरिअभरिअस्स जन्तुणो दुक्खसाअरादो उत्तारवअणं बालअणसन्तोसवअणं विअ उवच्छन्दणं त्ति पेक्खामि ।

आर्यपुत्र, अपरिमितदुरितभरितस्य जन्तोः दुःखसागरादुत्तारवचनं बालजनसंतोषवचनमिव उपच्छन्दनमिति पश्यामि ।

राजा— भद्रे अबाधितार्थग्राहिणि, मा स्म मिथ्यादृष्टिमुपतिष्ठ । सुमतिः खल्वसि, अपि दृष्टः क्वचिदागमस्य बाधः ऐश्वरस्य वा भक्तजनसंरक्षणप्रतिज्ञानस्य ? इयं ते प्रत्यायना,

शपे दैष्टिक्येन स्वयमिह भवत्या च सुमते
त्वयैव द्रष्टव्यः स्वधनविगमोन्मीलितधिया ।

अहंकारग्राहग्रहकदनसाक्रन्दतनुभृ-
न्मुमुक्षासंरब्धो मुरमथनसंकल्पमहिमा ॥ ८५ ॥

अथवा साधारणश्चायमाश्रितसंरक्षणसमारम्भः । तथाहि—

दीनो दृप्यतु वापराध्यतु परं व्यावर्ततां वा तत-
स्त्रातव्यः शरणागतः शकनतः सद्भिस्तथा स्थाप्यते ।
विश्वामित्रकपोतराघवरघुव्योमाध्वगप्रेयसी-
नालीजङ्घबृहस्पतिप्रभृतिभिर्नन्वेष घण्टापथः ॥८६॥

सुमतिः— अय्यउत्त, होन्ति खु महन्ता पिआमहप्पमुहा वि मोक्खकामेहिं तेहिं तेहिं उवासिज्जन्ता, ता किं सिरीवई एव्व णिव्वाणस्स काळणं भणिज्जइ ?

आर्यपुत्र, भवन्ति खलु महान्तः पितामहप्रमुखा अपि मोक्षकामैस्तैस्तैरुपास्यमानाः, तत्किं श्रीपतिरेव निर्वाणस्य कारणं भण्यते ?

राजा— प्रिये सूक्ष्मदर्शिनि, किं न मन्यसे ? असाधारणं हि मधुमथनस्य माहात्म्यम् ।

पुरावेधः स्तम्बावधि पुरुषसृष्टिस्थितिमति
स्थिरा भक्तिः सूते विपदुपरतिं पुंसि परमे ।
तदन्यानभ्यर्चन्नभिलषितमुक्तिः सुरगणा-
नुदन्यां प्रालेयैरुपशमयितुं वाञ्छति जडः ॥

न खलु सहस्रमप्यालेख्यदिवसकरा अन्धकारं प्रतिक्षिपन्ति ।

ततश्च,

आबध्नती विगतशान्तिमनादिनिद्रां
चेतस्विनस्त्रिगुणशक्तिमयी त्रियामा ।
नाथस्य केवलमसौ नरकान्तकर्तुः
संकल्पसूर्यविभवेन समापनीया ॥ ८८ ॥

सुमतिः— अय्यउत्त, अज्ज खु देवाणं मुणीणं वि परावर-पुरुसविवेअणे डोळाअइ चिन्ता। तुए उण कहं एक्कम्मि पुरुसोत्तमे णिट्ठा णिजम्मइ ?

आर्यपुत्र, अद्य खलु देवानां मुनीनामपि परावर-पुरुषविवेचने डोलायते चिन्ता । त्वया पुनः कथमेकस्मिन्पुरुषोत्तमे निष्ठा नियम्यते ?

राजा— देवि, ननु सोपबृंहणनिपुणनिरूपिताभिरुपनिषद्भिरेव प्रसिद्धं खलु वेदविप्रकेशवानामैकराश्यम् ।

मेयं विष्णुर्वेदवादाश्च मानं
मातारश्चेद्ब्राह्मणाः सत्त्वनिष्ठाः ।
इत्थं तेषामैकराश्यं प्रतीमः
कीटप्रायैर्दुर्विदग्धैः किमन्यैः ॥ ८९ ॥

अपि च,

शास्त्राण्यालोड्य सर्वाण्यशिथिलगतिभिर्युक्तिवर्गैर्विचार्य
स्वान्तर्निर्धार्य तत्त्वं स्वभुजमपि महत्युद्धरन्मूरिसंघे ।
सत्यं सत्यं च सत्यं पुनरिति कथयन्सादरं वेदवादी
पाराशर्यः प्रमाणं यदि क इह परः केशवादाविरास्ति ॥

'महाजनो येन गतः स पन्थाः' इति च महर्षिभाषितम् । दृश्यते चैतत्

तर्को न प्रतितिष्ठति प्रभवति त्रय्यापि वैयाकुली
क्षोभं यान्ति मिथः श्रुता ऋषिगिरः क्षुद्रोक्तयः किं पुनः ।
इत्थं तत्त्वविनिश्चयो निधिरिव क्षिप्तो गुहाभ्यन्तरे
पन्थानं तु महाजनस्य निपुणः प्रत्यञ्चमध्यञ्चति ॥९१॥

महान्तश्च व्यासवाल्मीकिमनुबृहस्पतिशुक्रशौनकप्रभृतयः प्रवदन्त्यस्माकमध्वानम् । तिष्ठन्त्येते बहवः । अयं पुनरेकोऽपि,

अपजन्मजरादिकां समृद्धिं
कृपया संमुखयन्नशेषपुंसाम् ।
परदैवतपारमार्थ्यवेदी
परिगृह्णातु पराशरः स्वयं नः ॥ ९२ ॥

सुमतिः— अय्यउत्त, अणुत्तरं एदं उत्तरं । अज्ज उण अणन्तसाहणणिअमन्तणिरूपणं असहन्तस्स दुरन्तहिअअस्स चेअणस्स सव्वाअमसारं संकळऊण दावेउं तुमं पेत्थामि ।

आर्यपुत्रानुत्तरमेतदुत्तरम् । अद्य पुनरनन्तसाधननिगमान्तनिरूपणमसहमानस्य त्वरमाणहृदयस्य चेतनस्य सर्वागमसारं संकलय्य दर्शयितुं त्वां प्रार्थयामि ।

राजा— साधु विचिन्तितं भवत्या । तदिदं प्रदर्शयामि.

स्वसंकल्पोपघ्नत्रिविधचिदचिद्वस्तुविततिः
पुमर्थानामेकः स्वयमिह चतुर्णां प्रसवभूः ।
शुभस्रोतोभाजां श्रुतिपरिषदां श्रीपतिरसा-
वनन्तः सिन्धूनामुदधिरिव विश्रान्तिविषयः ॥

अपि च,

परः पद्माकान्तः प्रणिपतनमस्मिन्हिततमं
शुभस्तत्संकल्पश्रुलकयति संसारजलधिम् ।
झटित्येवं प्रज्ञामुपजनयता केनचिदसा-
वविद्यावेतालीमतिपतति मन्त्रेण पुरुषः ॥ ९४ ॥

प्रिये, संमितमतीनामपि चित्तसमाधानहेतुसंग्रहो दर्शितः ।

किं तु,

धृतनिगमकवचगूढाः
कष्टं संप्रति कुदृष्टयः केचित् ।
छलयन्ति सौगतादी-
न्स्यालोपालम्भतुल्यया वाचा ॥ ९५ ॥

अथ विस्तरेण प्रतिविधिरस्य वेदान्तेषु विपुलमतिभिरनुसंधीयते । इष्टमेव खलु विदुषां समासव्यासधारणम् ।

सुमतिः— सुट्ठु भणिअं अय्यउत्तेण । एव्वं वि तेहिं तेहिं महेसिमएहिं तक्केहिं वि तारिसेहिं पआरिज्जन्ता णिअमन्ता चोराकिट्टगोधणसरिसा होहिन्ति त्ति संपण्णसद्धसा मह चिन्ता ।

सुष्ठु भणितमार्यपुत्रेण । एवमपि तैस्तैर्महर्षिमतैस्तर्कैरपि तादृशैः प्रतार्यमाणा निगमान्ताश्चोराकृष्टगोधनसदृशा भविष्यन्तीति संपन्नसाध्वसा मम चिन्ता ।

राजा— अलमतिशङ्कया ।

अविप्लुतपरिग्रहस्मृतिशतैककण्ठी श्रुतिः
स्वभक्तिविकलस्मृतीः स्वपनतोऽपि न प्रेक्षते ।

स्वतःप्रमितिसाधिनी सुदृढतर्कगुप्ता च सा
.रुणद्धि पुनरप्रतिष्ठितकुतर्ककोलाहलम् ॥ ९६ ॥

[नेपथ्ये]

मूलच्छेदभयोज्झितेन महता मोहेन दुर्मंधसा
कंसेन प्रभुरुग्रसेन इव नः कारागृहे स्थापितः ।
विख्यातेन विवेकभूमिपतिना विश्वोपकारार्थिना
कृष्णेनेव बलोत्तरेण घृणिना मुक्तः श्रियं प्राप्स्यति ॥

राजा— (कर्णं दत्त्वा सानन्दम्) प्रिये, श्रूयते मेयमकृत्रिम-सरस्वतीवावितथवादिन्यशरीरिणी भारती ।

सुमतिः— (सानन्दम्) अय्यउत्त, तिअसभासिअं खु एदं ।
ण खु कहं वि अलिअं होज्ज ।

आर्यपुत्र, त्रिदशभाषितं खल्वेतत् । न खलु कथमप्य-लीकं भवेत् ।

राजा— प्रिये, सर्वथा तावत्त्वत्सहायस्य मे हस्तगतैव विजयसिद्धिः । अपि च,

रिपुगणविजिगीषाबिन्दुलेशोऽप्यसौ मे
मधुजिदनुजिघृक्षावाहिनीवर्धितात्मा ।

सफलयितुमधीष्टे साधु संप्लावयिष्यं-
न्यतिगणबहुमान्यं यत्नसंतानवृक्षम् ॥ ९८ ॥

[पुनर्नेपथ्ये दुन्दुभिध्वनिः । उभौ कर्णौ दत्तः ।]

सुमतिः— (सविस्मयम्) अय्यउत्त,

कुलवइमोक्खणुसवमिअङ्गकहा कइआ
णवसमरूसुआ वि ण अ होइ गइन्दघडा ।
तह वि जुअन्तहोन्तथणइण्णुणिहक्काणिओ
कह कह को वि हन्त णिहिळं मुहळेइ णहं ॥९९॥

आर्यपुत्र,

कुलपतिमोक्षणोत्सवमृदङ्गकथा कदा
नवसमरोत्सुकापि न च भवति गजेन्द्रघटा ।
तथापि युगान्तभवत्स्तनयित्नुनिभक्वणितः
कथं कथं कोऽपि हन्त निखिलं मुखरयति नभः ॥

राजा— प्रिये, अस्माद्विजयसंनाहमधुक्षकैरमरपतिभिरयमभि-हन्यते दुन्दुभिः । तदिह स्थापितस्वपक्षैरस्माभिः परपक्षप्रति-क्षेपे प्रयतितव्यम् । [इत्युभौ निष्क्रान्तौ ।]

इति कवितार्किकसिंहस्य सर्वतन्त्रस्वतन्त्रस्य
श्रीमद्वेङ्कटनाथस्य वेदान्ताचार्यस्य कृतिषु
संकल्पसूर्योदये स्वपक्षप्रकाशो नाम
प्रथमोऽङ्कः ॥



द्वितीयोऽङ्कः ॥

—*—

[ततः प्रविशति श्रद्धा विचारणा च ।]

विचारणा— समजळबिन्दुणिअरणिभ्भासिअणिडाळअळा
वच्चदंसणूसुआ वच्चळेव्व तुरन्ती वट्टसि ।

मुहअन्दसन्दिअसुहासुहआ
छविफुळळमळिळमअरन्दणिहा ।
णवसोम्मजव्वणळआकळिआ-
सिरिमुव्वहन्ति तुह सेअकणा ॥ १ ॥

श्रमजलबिन्दुनिकरनिर्भासितनिटालतला वत्सदर्श-
नोत्सुका वत्सलेव त्वरमाणा वर्तसे ।

मुखचन्द्रस्यन्दितसुधासुभगा-
इलविफुल्लमल्लीमकरन्दनिभाः ।
नवसौम्ययौवनलताकलिका-
श्रियमुद्वहन्ति तव स्वेदकणाः ॥ १ ॥

श्रद्धा— पिअसहि, दाणिं किळ एक्कमुहप्पडिट्ठाविअसुइ-मिरसिद्धन्तस्स पडिपक्खपडिक्खेवभाविअपडिण्णस्स भत्तुणो विवेअस्स महघम्मआरिणी देवी सुमई पक्कन्दणिव्वहणदोहळेण परिगहिअमङ्गलाआरा पमआवणपारिसरअणसेळं आमिदा कमलावइचळणकमळसमच्चणजोग्गाइ कच्चणपदुमाइ उवहरिउं आणविऊण मोहणेक्कताणहिअआ सुहं ठाइ । ता झत्ति उवसप्पामि पङ्कआसणवअणपङ्कअराअहंसिं भारइं विअ पसण्णप्पवाहं भाईरहिं ।

[अध्वश्रममभिनीय]

कछछुत्तंसिअकप्परुक्खसिहरुब्भासन्तवासन्तिआ-
गन्धुग्गारफुरन्तसोम्मळहरीसोहन्तरोहन्तरा ।
अम्हो दूसहजम्मसञ्चरसमासिद्धाइ सुद्धाइदी
दुक्खाइं कइआ णु काहइ सअं मन्दाइ मन्दाइणी ॥

प्रियसखि, इदानीं किल एकमुखप्रतिष्ठापितश्रुतिशिरःसिद्धान्तस्य प्रतिपक्षप्रतिक्षेपभावितप्रतिज्ञस्य

भर्तुर्विवेकस्य महधर्मचारिणी देवी सुमतिः प्रक्रान्तनिर्वहणदोहलेन परिगृहीतमङ्गलाचारा प्रमदावनपार्श्वरत्नशैलमाश्रिता कमलापतिचरणकमलसर्चनयोग्यानि काञ्चनपद्मानि उपहर्तुमाज्ञाप्य शोभनैकतानहृदया सुखं तिष्ठति । तज्झटित्युपसर्पामि पङ्कजासनवदनपङ्कजराजहंसीं भारतीमिव प्रसन्नप्रवाहां भागीरथीम् ।

कच्छोत्तांसितकल्पवृक्षशिखरोद्भासमानवासन्तिका-
गन्धोद्गारस्फुरत्सौम्यलहरीशोभमानरोधोन्तरा ।
अस्माकं दुःसहजन्ममंचरश्रमसिद्धानि शुद्धाकृति-
र्दुःखानि कदा नु करिष्यति स्वयं मन्दानि मन्दाकिनी ॥

विचारणा— (अग्रतो निर्दिश्य) एसा खु सा अम्हाणं आसण्णअरा ता इमस्मिं सज्जणहिअअसीअलमन्दमारुआन्दोळिअमन्दारदुमकुसुममअरन्दमोरहभरिअमहुमहणपअसरिआपुळिणमाहवीलआघरे खलवअणविण्हउण्हअरकिरणसन्तावं उवसमऊण खणन्तरे गमिस्सामि । जद्ध अ,

एदे णिभ्भरणिव्वअसोरहसुहापब्भारविब्भाइअं
माणुळ्ळुञ्छणमीणलञ्छणमहाधाणुक्कबाणुक्करं ।

छाआलीणमहिन्दवारवणिआधम्मिल्लमल्लोइअं
साखग्गेहि मुअन्ति पुप्फणिअरं रुक्खा मरुक्खोहिआ ॥

एषा खलु सास्माकमासन्ननरा तदेतस्मिन् सज्जन-हृदयशीतलमन्दमारुतान्दोलितमन्दारद्रुमकुसुममकरन्दसौरभभरितमधुमथनपदसरित्पुलिनमाधवीलतागृहे खलवचनतीक्ष्णोष्णकरकिरणसंतापमुपशमय्य क्षणान्तरे गमिष्यामि ।

यत्र च.

एते निर्भरनिर्यत्सौरभसुधाप्राग्भारविभ्राजितं
मानोल्लुञ्छनमीनलाञ्छनमहाधानुष्कबाणोत्करम् ।
छायालीनमहेन्द्रवारवनिताधम्मिल्लमाल्योचितं
शाखाग्रैर्मुञ्चन्ति पुष्पनिकरं वृक्षा मरुत्क्षोभिताः ॥

अद्धा— जह रोअइ पिअसहीए ।

यथा रोचते प्रियसख्यै ।

[उभे सललितमासाते ।]

अद्धा— हला विआरणे, तुमं उण किंणिमित्तं इमं देसं आअदा ?

हला विचारणे, त्वं पुनः किंनिमित्तमिमं देशमागता ?

विचारणा— सुय्यउ पिअसहीए; अज्ज खु विवेअमहाराअस्स ववसाअसेणावइसहाअस्स संणाहं सुणिऊण कुविएण रण्णा महामोहेण बुद्धजिणप्पमुहासिद्धन्तठावणप्पवीणा कुहअवाइणो कुमइगणेहिं सह पुरुसोत्तमपअपदुमणिअमिअचित्तं पुरुसं हालिअजम्बुअदंसणण्णाएण अत्थन्तरप्पसङ्गेण पआरेउं आदिट्ठा उवसप्पन्तित्ति किंवअन्ति आअण्णअन्तीए भट्टिणीए सुमईए विपरूवउत्तन्तं ह्अन्ते सेणावइणो विण्णवेदुं आणत्ता महाराएण विवेएण सह मन्तणप्पउत्तं तं एव्व दट्ठुं उवट्ठिअम्हि ।

श्रूयतां प्रियसख्या । अद्य खलु विवेकमहाराजस्य व्यवसायसेनापतिसहायस्य संनाहं श्रुत्वा कुपितेन राज्ञा महामोहेन बुद्धजिनप्रमुखसिद्धान्तस्थापनप्रवीणाः कुहकवादिनः कुमतिगणैः सह पुरुषोत्तमपदपद्मनियमितचित्तं पुरुषं हालिकजम्बुकदर्शनन्यायेनार्थान्तरप्रसङ्गेन प्रतारयितुमादिष्टा उपसर्पन्तीति किंवदन्तीमाकर्णयन्त्या भट्र्या सुमत्या विपक्षवृत्तान्तमेकान्ते सेनापतेर्विज्ञापयितुमाज्ञप्ता महाराजेन विवेकेन सह मन्त्रणप्रवृत्तं तमेव द्रष्टुमुपस्थितास्मि ।

श्रद्धा— अज्ज उण पिसाअविवाहम्मि गद्दभगाणं संवुत्तं, जं महामोहसमीहिए दुव्वाइणं सण्णाहो । होदु णाम ईसक्करं एव्व परसिद्धन्तणिम्मूळणं महाराअस्स ।

अद्य पुनः पिशाचविवाहे गर्दभगानं संवृत्तम्, यन्महामोहसमीहिते दुर्वादिनां संनाहः । भवतु नाम ईषत्करमेव परसिद्धान्तनिर्मूलनं महाराजस्य ।

विचारणा— हळा, बुअप्पइप्पमुहेहिं पडिट्ठाविआणं पबळाणं बहूणं पडिपक्खाणं एक्केण णिम्मूळणं तुए कहं आसंसिअं ?

हला, बृहस्पतिप्रमुखैः प्रतिष्ठापितानां प्रबलानां बहूनां प्रतिपक्षाणामेकेन निर्मूलनं त्वया कथमाशंसितम् ?

श्रद्धा— जं सच्चं तं एव्व णिच्चं होइ, जं उण मिच्छा तं काळेण अळीअं होदित्ति जणवाअसंवाइणा बलवन्तेण पमाणेण पेक्खिहिसि तुमं एव्व मह वअणसच्चत्तणं ।

दीसन्तो दिअसेसरोव्व बहळं अन्धारपब्भारअं
दिप्पन्तो अ दवाणळोव्व विउळं विज्झाडवीमण्डळम् ।
तूरन्तो अ पहञ्जणोव्व तुळिअं सेळेण तूळुक्करं
पेक्खन्तो णिहिळं वि दुम्मइमअं भेत्तुं विवेओ पहू ॥४॥

ता विवेअविअअक्कामस्स महामोहस्स कुमइगणसङ्गहणं सा-

अरलङ्घणसुअस्स उवलसहायाण्णेसणं ।

यत्सत्यं तदेव नित्यं भवति, यत्पुनर्मिथ्या तत्काले-
नालीकं भवतीति जनवादसंवादिना बलवता प्रमा-
णेन प्रेक्षिष्यसे त्वमेव मम वचनसत्यत्वम् ।

दृश्यमानो दिवसेश्वर इव बहुलमन्धकारप्राग्भारं
दीप्यमानश्च दवानल इव विपुलं विन्ध्याटवीमण्डलम् ।
त्वरमाणश्च प्रभञ्जन इव तुलितं शैलेन तूलोत्करं
प्रेक्षमाणो निखिलमपि दुर्मतिमतं भेत्तुं विवेकः प्रभुः ।

तस्माद्विवेकविजयकाम्यस्य महामोहस्य कुमतिगण-
संग्रहणं सागरलङ्घनोत्सुकस्य उपलसहायान्वेषणम् ।

विचारणा— पच्चाइअम्हि पिअसहीवअणेण । संता मे विचिकिच्छा अविलम्बिअ किअप्पेसणं भट्टिणिं पेक्खामि ।

प्रत्यायितास्मि प्रियसखीवचनेन । शान्ता मे विचि-
कित्सा । अविलम्बितकृतप्रेषणां भर्त्रीं प्रेक्षे ।

श्रद्धा— हळा, समाणचित्तउत्तित्तणं सहित्तणं तुए प-
आसिअं । अहं अ कमलाइ अवचेउं आळद्धा । तुमं वि
राअघरं पविससु ।

हला, समानचित्तवृत्तित्वं सखित्वं त्वया प्रकाशि-

तम् । अहं च कमलान्यपचेतुमारब्धा । त्वमपि राजगृहं प्रविशम्ब ।

[इति निष्क्रान्ते ।

[प्रवेशकः]

[ततः प्रविशति राजा व्यवसायश्च ।]

राजा— सेनापते, कठिनतरकर्मपाशकोटिनिबिडयान्त्रितमुधाव्यापारमोमुह्यमानपुरुषमोक्षणव्रतदीक्षितस्य मम स एष समयः सत्त्वमार्गविषयकृताकृतप्रत्यवेक्षणेन कृत्यशेषनिर्धारणस्य ।

[मुहूर्तमिव स्थित्वा । सविषादम् ।]

जडमतिबहुलेऽस्मिन्देवकोपाज्जनित्वा
जगति निरपराधे जातनिर्व्याजवैराः ।
कति कति कलहार्थं क्लृप्तसिद्धान्तभेदाः
प्रलपनमुखभेदान्पाठयन्ति प्रगल्भाः ॥ ५ ॥

आः कष्टम् ! व्यामोहजनकविविधसमयोपप्लुते जगति कथमियमध्यात्मविद्या प्रतिष्ठास्यति ? (आकाशे) भो ! भो ! महामोहापशद, त्रिभुवनसंमोहनेन भवता किंनाम लब्धं लप्स्यते वा ?

अपि च,

सर्वतः करवीरादीन्सूते सागरमेखला ।
मृतसंजीविनी यत्र मृग्यमाणदशां गता ॥ ६ ॥

तदहमीदृशोपप्लवशमनाय भगवन्तमेवाभिगच्छामि ।

[स्मरणमभिनीय]

स्वतःसिद्धं शुद्धस्फटिकमणिभूभृत्प्रतिभटं
सुधासध्रीचीभिर्द्युतिभिरवदातत्रिभुवनम् ।
अनन्तैस्त्रय्यन्तैरनुविहितहेषाहलहलं
हताशेषावद्यं हयवदनमीडीमहि महः ॥ ७ ॥

अपि च,

समाहारः साम्नां प्रतिपदमृचां धाम यजुषां
लयः प्रत्यूहानां लहरिविततिर्बोधजलधेः ।
कथादर्पक्षुभ्यत्प्रतिकथककोलाहलभवं
हरत्वन्तर्ध्वान्तं हयवदनहेषाहलहलः ॥ ८ ॥

सेनापतिः— महाराज, सर्वत्र सिद्धारम्भः खल्वसि । अमोघ एव खल्वनरण्यशाप इवारण्यकवादो भवत्प्रभावेण महामोहविध्वंसनवादी ।

अद्य च,

त्वया त्रय्यन्तविज्ञानं पुरुषस्य विभावितम् ।
श्रद्धावैकल्यमात्रं तु शमनीयमतः परम् ॥ ९ ॥

राजा— (सपरितोषम्) भद्र, साधु संबोधितोऽस्मि भव्यवृत्तेन भवता । त्वत्सहायस्य मे कृत्यशेषमपि कृतप्रायमेव निश्चिनोमि ।

शमदममुखास्तिष्ठन्त्वेते शनं शतमुत्थिता
निरुपधिमहामोहश्रद्धानिवारणलम्पटाः ।
दनुजमथने विष्वक्सेनो हरेस्तदनन्यधीः
प्रतिमतनमच्छेदे हेतुस्त्वमप्यनघो मम ॥ १० ॥

सेनापतिः— देव, प्रहरणनयेन परेषु प्रयोक्तव्यतया परतन्त्र एवाहं भवतः ।

निष्पत्यूहसमुत्थितैरधिगतस्थैर्यैः प्रमाणादिभिः
स्वच्छन्दप्रथमानशौर्यविभवः स्वायत्तसिद्धिर्भवान् ।
इत्थं सत्यनुपप्लवं परिपतच्चिन्ताफलस्रोतसः
सत्तावस्थितिवृत्तिषु स्वयमहं छायासमस्तस्य ते ॥

तस्मादहं वा सुमतिर्वा जलोद्भूतमत्स्यन्यायेन भवन्तं विना मुहूर्तमपि न जीवावः ।

राजा— (विचिन्त्य) सेनापते, पश्य पश्य,

असुरादिमोहनविधौ विहिताः
प्रमितावतीतसमयाः समयाः ।
तपनापनेयतिमिरक्रमतः
प्रचरन्ति हन्त जगदन्तरतः ॥ १२ ॥

एते च मधुमथनभुजबलपरिभ्रमितमन्दरमहीधरमथ्यमान-महार्णवनिर्घोषानविशेषनिरर्थकविविधवाचो वाचस्पतिमपि वनस्पतीकर्तुमुद्युञ्जते वाशका वावदूकाः, तदमी सावधान-संप्रयुक्तारम्भेण प्रकटप्रकाशितसाधनोपालम्भदंष्ट्राङ्कुरेण प्रतिपन्नखरतरतर्कपञ्चकनखरेणारण्यकारण्यवर्तिना प्रमाण-पराक्रमकण्ठीरवेण नियतमकुण्ठशक्तिना निरसनीयाः सत्पथविस्रम्भरम्भावनमथनविहितमरम्भाः प्रचण्डा वैत-ण्डिकवेतण्डाः ।

सेनापतिः— देव, नियुक्तो हि त्वया वादेन सह वेदान्त-सिद्धान्तः प्रतिमतनिर्मूलनाय । तदासीदत्येषा कथासंग्राम-सीमा ।

[ततः प्रविशतो गुरुशिष्यवेषधारिणौ सिद्धान्तवादौ ।]

गुरुः— आयुष्मन्, अवधारितपरमार्थेन प्रतिभटकथकलङ्काभ-टहनूमता भवता स्थूणानिखननन्यायेन संचालितनिष्कम्प-

मध्यात्मतत्त्वमवगच्छामि ।

शिष्यः— (सप्रश्रयम् ।) भगवन्, दिव्येन यतीन्द्रवेषेण दत्तात्रेय इव संदृश्यमे योऽसौ महर्षिभिरनुस्मर्यते ।

काणादशाक्यपाषण्डैस्त्रयीधर्मो विलोपितः ।
त्रिदण्डधारिणा पूर्वं विष्णुना रक्षिता त्रयी ॥ १३ ॥

इति ।

गुरुः— आयुष्मन्, असुराः खल्वते वाह्या कुदृष्टयश्च । तानहं विष्णुरूपमाश्रित्य विजिगीषे ।

शिष्यः— भगवन्, विष्णुरूपी मन्विष्णुभावेन नमस्यः खल्वसि ।

ततश्च,

उपवीतिनमूर्ध्वपुण्ड्रवन्तं
त्रिजगत्पुण्यफलं त्रिदण्डहस्तम् ।
शरणागतमार्थवाहकं त्वां
शिखया शेखरशालिनं भजामि ॥ १४ ॥

[इति साष्टाङ्गं प्रणमति ।]

गुरुः — आयुष्मन्,

प्रतिष्ठापितवेदान्तः प्रतिक्षिप्तबहिर्मतः ।
भूयास्त्रैविद्यमान्यस्त्वं भूरिकल्याणभाजनम् ॥१५॥

[इति दिव्यशक्तिमयं दर्भपवित्रं ददाति ।]

[शिष्यः तदादाय शिरसि निधाय दक्षिणे हस्ते धारयति ।]

गुरुः—

अविश्रान्तश्रद्धाशतकलहकल्लोलविषमा-
स्तवाविर्भूयासुर्मनसि मुनिसिद्धादिसुलभाः ।
मधुक्षीरन्यायस्वगुणविभवासञ्जनकन-
न्महानन्दब्रह्मानुभवपरिवाहा बहुविधाः ॥ १६ ॥

शिष्यः— (सप्रश्रयम) अमोघाशिषो भगवतः प्रसादेन सिद्धमेव मे सर्वं समीहितम् । अथ च भगवन्, यदहमिह किंचित्पृच्छामि तद्यदि श्रावयितुमर्हामि श्रावयितव्योऽस्मि ।

गुरुः— सम्यगुपसन्नस्य सच्छिष्यस्य समये सति किं न-श्रावयितव्यम् ?

शिष्यः— भगवन्, विगृह्य कथाकरणं महर्षिभिः प्रतिषिध्यते । वादेन ब्राह्मणं जित्वा दृष्टस्य पापिष्ठपादपत्वप्राप्तिश्च प्रतिपाद्यते । कथमिदानीं विजिगीष्यन्ते विपक्षवादिनः ?

गुरुः— (सप्रसादम् ।) भद्र, साधुबुद्धिना त्वया सम्यगनुयुज्यते । किं तु वर्णाश्रमजातिगोत्रप्रवरकुलचरणदेशकालादिविषयभेदेन व्यवस्थितैव हि विधिनिषेधमर्यादा । तदहमिदानीं परिगृहीतनियमानुगुणं स्वयं विपक्षनिरसनमकु-

वीणः कौशिक इव राघवं त्वां पुरस्कृत्य कुदृष्टीन्वाह्यांश्च निराचिकीर्षामि ।

तत्र च,

दूरे भवतु ते वीर जल्पः सह वितण्डया ।
त्वमेव स्थिरतांदात्मा निरुन्द्धि परिपन्थिनः ॥ १७ ॥

अथवा त्वया मन्त्रिदेशानुवर्तिना कौशिकनियमितेन राघवेणेव लब्धाधिकारेण यथाविधि वीतरागकथानवसरे वेदेश्वरविदूषकाः सर्वे तत्त्वाध्यवसायसंरक्षणार्थं बलातिबलाभ्यामिव जल्पवितण्डाभ्यामपि जेतव्याः ।

शिष्यः— (साञ्जलिबन्धम्) शिरसा प्रतिगृहीतोऽयं भगवतः समादेशः । अथापि भगवता विश्वाचार्येण भवता कथमिह मितंपचे मयि कथकभार आरोप्यते ?

गुरुः— अवधार्यतामेतत् ।

नित्यक्षिप्तपरस्परेषु समयग्रामेषु निष्णातिनः
शिष्याः केचन सन्ति नः क्षितितले शिक्षाधिकग्राहिणः ।
तत्र त्वद्भुतनिर्भरप्रसरया बुद्ध्या परिष्कारिण-
स्त्वत्तः प्रत्ययितो न कश्चिदपरः प्रत्यर्थिभिः प्रार्थितः ॥

शिष्यः— यदादिशति भगवान् । अत्र तु कंचित्सिद्धा-

न्तेमनवलम्ब्यं न कापि कथा प्रवर्तते । अतः स्वाभिमते कुत्रचिन्मामवस्थापयतु भगवान् ।

गुरुः— भद्र, इह किल समूह्यकलहे समानतन्त्रे त्वया स्थातव्यम्, विपक्षविप्रतिपत्तौ तु वेदान्तसिद्धान्ते । तत्रापि पराशरपाराशर्यशुकशौनकबोधायनप्रभृतिभिः परिचितं पन्थानमाश्रित्य परमार्थदर्शिदेशिकदत्तदृष्टिभिरस्माभिः परिमितविशदगम्भीराः पञ्चषाः प्रबन्धाः प्रबन्धिषत । तत्प्रवहितचेतसा त्वया प्रतिसंहितपरमार्थेन पारिषद्धृदयंगमाः प्रमाणतर्काः प्रयोक्तव्याः ।

शिष्यः— भगवति प्रसीदतु न कश्चित्प्रमाद्यामि ।

यतः,

गुरुप्रसादनस्फुरद्गुणगरिम्णि यन्मानसे
सकृत्स्फुरति वस्तु तन्न हि किमप्यपभ्रश्यति ।
ऋषिस्तदितरोऽपि वा यदि गृणाति गत्यन्तरं
विकल्प्य तदपि क्षणाद्विलयमभ्युपैति स्वयम् ॥

गुरुः— भद्र, विश्वव्यामोहनविषमयुक्तिभयात्त्वां नित्यमवधानेन योजयामि ।

इह हि,

कुटिलमतिभिः कल्पता वाद्यैः कुदृष्टिभिरप्यसौ
कथकपरिषद्धौरेयाणामपि क्षणकर्कशा ।
प्रलपनगुणीभूतालीकप्रकाशनपत्रला
युवतिहृदयक्रूरा युक्तिर्युनक्त्यमितं भयम् ॥२०॥

शिष्यः— भगवन्, मय्यतिस्नेहेन नूनमियमतिशङ्का ।

त्वदादर्शितसर्वार्थे त्वन्निदेशे व्यवस्थिते ।
कथं कथकमानी स्यात्कश्चिदन्यो मयि स्थिते ॥

गुरुः— भद्र, इदमपि पुनर्मन्वीथाः ।

शिष्यः— अनुगृह्णन्तु भगवन्तः ।

गुरुः—

संक्षिप्तं विस्तृतं वा सरलसमुचितं सावधानप्रियं वा
प्राधान्येन प्रणीतं परफणितिपरिष्कारवृत्त्या स्थितं वा ।
शिक्षासौकर्यतुष्टिप्रचितगुरुजनानुग्रहेद्धं सुधीभिः
श्रद्धेयं नाथजुष्टश्रुतियुवतिशिरोभूषणं भाषणं नः ॥

शिष्यः— किमुच्यते? उपनिषदुपन्नभूतानि खलु भगवतो भाषितानि ।

तथा हि,

अनुदिनमनपायस्नेहदत्तावसेकैः
सुमतिभिरनुभाव्यः शोभनायां दशायाम् ।
शरणमुपगतानां प्रीणनार्थं भवद्भि-
र्भवकलुषनिशीथे भावितो भाष्यदीपः ॥२३॥

अपि च,

असत्तामुच्छेत्तुं प्रकटयितुमीशप्रसदनं
तमः क्षेप्तुं तत्त्वप्रमितिसुखमुच्छृङ्खलयितुम् ।
अमार्गादाहर्तुं पथि च पदमाधातुमिह न-
स्त्वदादिष्टं शास्त्रं प्रभवति सकृद्भावितमपि ॥

तथापि पारिप्लवमतिरहमिह किमप्यधिगतप्रमुषितं पृच्छामि ।

गुरुः— किं तत् ?

शिष्यः—

आदिश्य स्वयमन्यथा नियमयन्नाप्तः कथं कल्पितः

गुरुः— अहो नु खलु सूक्ष्मार्थानुयोगकुशलता !

शिष्यः—

सामग्रीवशदुर्निवारवृजिने शिष्टानिवृत्तिः कथम् ।

गुरुः— तदपि सूक्ष्मात्सूक्ष्मतरमनुयुज्यते ।

शिष्यः—

स्वेच्छाभावितदुष्कृतस्य च कथं दण्डः स्वयं पातितः

गुरुः—

त्रिष्वप्यत्र न काचिदस्ति विहतिः कर्मोपधौ सावधौ ॥

शिष्यः— (सहर्षम्) परिमितगहनगम्भीरमिदं पटुमतिनिर्धारणीयं भाषितं भगवतः । इदमेव सभासदः श्रावयामि ।

इदं प्रथमसंभवत्कुमतिजालकूलंकषा-
मृषामतविषानलज्वलितजीवजीवातवः ।
क्षरन्त्यमृतमक्षरं यतिपुरंदरस्योक्तय-
श्चिरंतनमरस्वतीचिकुरबन्धसैरन्ध्रिकाः ॥

अपि च,

चिन्ताशेषदुरर्थदन्तुरवचःकन्थाशतग्रन्थिलाः
सिद्धान्ता न समिन्धते यतिवरग्रन्थानुसंधायिनि ।
मुक्ताशुक्तिविशुद्धसिद्धतटिनीचूडालचूडापदः
किं कुल्यां कलयेत खण्डपरशुर्मण्डूकमञ्जूषिकाम् ॥

भगवन्, अपरिमितबहुमतावष्टब्धे जगति परिमितमेतद्भवन्मतमिति पारिषदपार्श्ववर्तिनः केचित्प्रलपन्ति । प्रतिवदामि तावदेतान् । (परिवृत्यावलोक्य च)

भो भो देवानांप्रियाः,

कुमतिविहितग्रन्थग्रन्थिप्रभूतमतान्तरः
ग्रहिलमनसः पश्यन्त्यल्पां यतीश्वरभारतीम् ।
विकटमुरभिद्वक्षःपीठीपरिष्करणोचितः
कुलगिरितुलारोहे भावी कियानिव कौस्तुभः ॥

अपि च,

स्थविरनिगमस्तोमस्थेयां यतीश्वरभारतीं
कुमतिफणितिक्षोभक्षीबाः क्षिपन्तु भजन्तु वा ।
रसपरिमलश्लाघाघोषस्फुटत्पुटभेदनं
लवणवणिजः कर्पूरार्घं किमत्यभिमन्वते ॥ २९ ॥

(कर्णौ दत्त्वा) किं ब्रूथ ? नवीनमेतद्भवतो मतमिति ।

[सहस्तास्फालनं विहस्य]

किंचित्केनापि दृष्टं प्रतिहतविषयं त्वेन तत्तेन तैस्तै-
र्द्वे चोपादायिषातां द्वितयमपि सदित्यप्रमत्तो न वक्ता ।
इत्थं सत्येकभक्तैरितरपरिहृतौ न व्यवस्था न सिद्धिः
प्रत्येतव्यं तदर्थं पटुतरमतिभिः प्राक्तनं नूतनं वा ॥

किं च,

तदात्वे नूतनं सर्वमायत्यां च पुरातनम् ।
न दोषाये तदुभयं न गुणाय च कल्पते ॥ ३१ ॥

गुरुः— किमेतैः किंपचानैः? अपरे पुनरर्थसंस्पर्शिदोषवादिनः प्रतिक्षिप्यन्ताम् ।

शिष्यः— भगवन्, निरस्तनिखिलदोषगन्धे भवन्मते कथमर्थसंस्पर्शिनो दोषाः स्वप्नेऽपि केनचिदुद्भाव्येरन्?

इह हि,

श्रुतिश्रेणीचूडापदबहुमते तावकमते
स्वपक्षस्थान्दोषान्वितथमतिरारोपयति यः ।
स्वहस्तेनोत्क्षिप्तैः स खलु निजगात्रेषु बहुलं
गलद्भिर्जम्बालैर्गगनतलमालिम्पति जडः ॥३२॥

किं च,

अभङ्गनीयः खल्वयमशेषैरपि भगवत्सिद्धान्तः । इह किल मोघप्रलापा एव मूढाः प्रतिवावदूकाः ।

निमीलयतु लोचने न हि तिरस्कृतो भास्करः
श्रवः स्थगयतु स्थिरं परभृतः किमु ध्वाङ्क्षति ।
स्वयं भ्रमतु बालिशो न खलु बम्भ्रमीति क्षितिः
कदर्थयतु मुष्टिभिः कथय किं नभः क्षुभ्यते ॥

गुरुः— सूनृतमेव सौम्य भाषसे । अद्य खलु सर्वप्रतिकक्षकसमापनप्रवृत्तस्य ते सभापतिं सभ्यं च विमृशामि ।

[ध्यानमभिनयति ।]

राजा— सेनापते, अयमिहास्मदुपसर्पणावसरः ।

सेनापतिः— मह्यमपि रोचते महाराजस्य मनीषितम् ।

[उभावुपसर्पतः ।]

शिष्यः— संनिहितः खलु भगवन्, सभापतिः सेनापतिसहायः ।

गुरुः— (परिवृत्यावलोक्य, सहर्षबहुमानम् ।)

उदितः सहसा स एष काले
व्यवसायातपसेवितो विवेकः ।
विनिवर्तयति स्वयं प्रजानां
विचिकित्सारजनीं विलुप्तबोधाम् ॥ ३४ ॥

अयं च,

विवेकस्य गुणश्रेयान्व्यवसायश्चमूपतिः ।
स्वपक्षे तिष्ठमानेभ्यः सूरिभिः सह तिष्ठते ॥ ३५ ॥

राजा— (सविनयम्) उचितमुपचरति विवेक इह स सेनापतिर्भगवन्तम् ।

गुरुः— महाराज, सर्वत्र कुशली भूयाः ।

अपि च,

शाक्यौलूक्याक्षपादक्षपणककपिलामर्त्यवन्द्यप्रधानै-
रन्यैराम्नायचर्चाकवचधृतिकनद्दोमुखद्वीपिभिश्च ।

बर्हीयः क्षोभितापि श्रुतिरिह बहुधा जायमानेन गोप्त्रा
काले काले हि गुप्ता कलहमतितरत्यक्षता रक्षता त्वाम् ॥

राजा— भगवन्, अद्य खलु भवदवलोकनादेव संमुखीकृतसकलमङ्गलानामस्माकमधिकोऽयमाशीर्वादः ।

गुरुः— राजन्, विमर्शकाले सुचरितवशात्सेनापतिसेवितः संनिहितोऽसि । तदादिश्यतामयमन्तेवासी समीहितसमर्थनाय मदसम्पतिना महाराजेन ।

राजा— अत्र भवदभिप्रेतमादिशामि । (शिष्यमवलोक्य) सौम्य ब्रह्मन्, सम्यगुपसन्नोऽसि सर्वविदं भगवन्तम् ।

इह च,

स्वयं त्रय्यन्तसिद्धान्तो विभाति गुरुरेष ते ।
प्रभुः प्रवदतां यो भूत्स वादस्त्वं मतो मम ॥ ३७ ॥

इदं त्विह भवता प्रथममवदातव्यम् ।

शिष्यः— आज्ञापयतु महाराजः ।

राजा—

सत्त्वस्थान्निभृतः प्रसाधय सतां वृत्तिं व्यवस्थापय
त्रस्य ब्रह्मविदागसस्तृणमिव त्रैवर्गिकान्भावय ।
नित्ये शेषिणि निक्षिपन्निजभरं सर्वंसहे श्रीसखे
धर्मं धारय चातकस्य कुशलिन्धाराधरैकान्तिनः ॥

सेनापतिः— ब्रह्मन्, अवधारितं हि भवता महाराजस्य वचनम् ।

शिष्यः— किमन्यदवधातव्यम्?

राजा—

परिचिनु निगमान्तभारतीं
परिहर बाह्यजनेन संगमम् ।
परिचर नियमेन सज्जना-
न्परिभव बाह्यमुखान्विरोधिनः ॥ ३९ ॥

गुरुः— आयुष्मन्, अवहितमनाः शृणु ।

शिष्यः— महानयं प्रसादः ।

राजा— ब्रह्मन्,

प्रमाणपथविभ्रष्टप्रधानार्थविमर्दनैः ।
स्थालीपुलाकनीत्यैव निवर्त्याः प्रतिवादिनः ॥

न खल्वखिलमपि निधृष्यते सुवर्णखण्डो वर्णनिष्कर्षाय ।

शिष्यः— यदादिशति महाराजः । तदहं संधुक्षयामि कथा-समरसंनाहाय कौतस्कुतान् (किंचिदुच्चैः ।)

जयति सकलविद्यावाहिनीजन्मशैलो
जनिपथपरिवृत्तिश्रान्तविश्रान्तिशाखी ।

निखिलकुमतिमायाशर्वरी बालसूर्यो
निगमजलधिवेलापूर्णचन्द्रो यतीन्द्रः ॥ ४१ ॥

[नेपथ्ये ।]

तर्कव्याकृतितन्त्रशिक्षितधियः पक्षेषु बाह्येष्वपि
प्रत्यक्षीकृतपौरुषा वयममी मध्येसभं ब्रूमहे ।
वादाटोपमुपेयुषः प्रतिभटानासेतुहेमाचलं
तूलायापि तृणाय वा न च तुषच्छेदाय मन्यामहे ॥

सेनापतिः— आर्य, श्रूयते किल प्रतिभटवादिनां प्रगल्भवादः ।

शिष्यः— (सक्रोधम्) अलमतिगर्वेण ।

यतीश्वरसरस्वती सुरभिताशयानां सतां
वहामि चरणाम्बुजं प्रणतिशालिना मौलिना ।
तदन्यमतदुर्मदज्वलितचेतसां वादिनां
शिरस्सु निहितं मया पदमदक्षिणं लक्ष्यताम् ॥

राजा— भगवन्, अभङ्कुरस्वामिभक्तेरवसरोपपन्नं हनूमत इवेदमार्यस्य विकत्थनम् ।

गुरुः— (स्वगतम्) क इवाभिप्राय इह विकत्थनमुद्घाटयतो विवेकस्य ? (प्रकाशम्)

श्रुतिसिद्धान्तशूरस्य तद्विरुद्धान्निरुन्धतः ।
वलिगतं वावदूकस्य कुंतिनः किं न शोभते ॥

शिष्यः— (सविनयभयं स्वगतम्) अतर्कितोपनतमात्मश्लाघनदोषमपमार्ष्टुमभिष्टवानि देशिकांस्तद्दर्शनं च (प्रकाशम्)

हृद्या हृत्पद्मसिंह्यासनरसिकहयग्रीवदेवोर्मिघोष-
क्षिप्तप्रत्यर्थिदृप्तिर्जयतिबहुगुणा पङ्क्तिरस्मद्गुरूणाम् ।
दिक्सौधाबद्धजैत्रध्वजपटपवनस्फानिनिर्धूतनक्त-
त्सिद्धान्तस्तोमतूलस्तबकविगमनव्यक्तभद्रतनीका ॥४५॥

किं च,

नाथाश्लेषसनाथनश्रुतिवधूवैधव्यखेदच्छिदं
प्राचीनां नयपद्धतिं यतिपतिः प्राचीकशन्नेष चेत् ।
व्यासो हासरसोचितो विगलितः प्राचेतसश्चेतसः
क्लृप्तः केलिशुकः शुकः स च मुधा बाधाय बोधायनः ॥

राजा— (सप्रसादम्) अभङ्गुरगुरुभक्तेरार्यस्य क इव न जेतव्यः ?

तथा हि,

अशिथिलगुरुभक्तिस्तत्प्रशंसादिशीलः
प्रचुरबहुमतिस्तद्वस्तु वास्त्वादिकेऽपि ।

गुणवति विनियाक्तु गामयन्सप्रदाय
कृतविदनघवृत्तिः किं न विन्देन्निधानम् ॥ ४७ ॥

शिष्यः— सिद्धान्तबलादेव विजिगीषे । तदत्र संपश्यतां महाराजः ।

निराबाधा बोधायनफणितिनिष्यन्दसुभगा
विशुद्धोपन्यासव्यतिभिदुरशारीरकनयाः ।
अकुण्ठैः कल्पन्ते यतिपतिनिबन्धा निजमुखै-
रनिद्राणप्रज्ञारसधमनिवेधाय सुधियाम् ॥ ४८ ॥

किं च,

दृष्टेऽपह्नुत्यभावादनुमितिविषये लाघवस्यानुसारा-
च्छास्त्रेणैवावसेये विहतिविरहिते नास्तिकत्वप्रहाणात् ।
नाथोपज्ञं प्रवृत्तं बहुभिरुपचितं यामुनेयप्रबन्धै-
स्त्रातं सम्यग्यतीन्द्रैरिदमखिलतमः कर्शनं दर्शनं नः ॥

राजा— किमुच्यते ?

[नेपथ्ये 'तर्कव्याकृति' इत्यादि पुनः पठित्वा सप्रतिज्ञं महान् कलकलः । सर्वे समाकर्णयन्ति ।]

(शिष्यः 'यतीश्वर' इत्यादि पुनः पठन्नर्धोक्ते विस्मय राजानमवलोकयति ।)

राजा— पठ्यतां पठ्यताम् ।

[शिष्यः शेषं पठति ।]

राजा— आर्य, सर्वज्ञाद्भगवतः समासादितसर्वविद्यानिधेरत्रभवतः संप्रति विपश्चितामपश्चिमैरेतैरापतद्भिः संव्यवहारेण संशयप्रशमनमिच्छामि ।

शिष्यः— (सगर्वहासम्) निशमयतु निपुणमेतन्महाराजः ।

पर्याप्तं पर्यचैषं कणचरणकथामाक्षपादं शिशिक्षे
मीमांसामांसलात्मा समजनिषि मुहुः सांख्ययोगौ समाख्यम् ।
इत्थं तैस्तैर्यतीन्द्रव्युटितबहुमृषातन्त्रकान्तारपान्थै-
रन्तर्मोहक्षपान्धैरहह किमिह नश्चिन्तनीयं तनीयः ॥

किं च,

यद्येतं यतिसार्वभौमकथितं विद्यादविद्यातमः-
प्रत्यूषं प्रतितन्त्रमन्तिमयुगे कश्चिद्विपश्चित्तमः ।
तत्रैकत्र झटित्युपैति विलयं तत्तन्मतस्थापना-
हेवाकप्रथमानहैतुककथाकल्लोलकोलाहलः ॥५१॥

गुरुः— महाराज, एते मोघप्रलापमुखरमुखदुन्दुभयः कलहकोलाहलकुतूहलिनः कथकाः ।

श्वावराहकलहक्रमादमी
संपतन्ति निगमान्तरोधकाः ।

तानिमान्युगलवादसिद्धये
वारयत्क्षयमसौ चमूपतिः ॥ ५२ ॥

शिष्यः— (सान्तर्हासम् ।)

अध्यक्षं यच्छ्रुतं वा लघु तदिति भवत्यादिमो वादिमोह-
स्तत्त्वोदर्को न तर्कास्तदिह जगति किं मेधया साधयामः ।
तिष्ठन्त्वेते लघिष्ठाः कतिचन दधतो मानसे मानसेतुं
हंहो सभ्यानसभ्यस्थपुटमुखपुटा दुर्जना निर्जयन्ति ॥

निशम्यतां चेदं सभापतिसेनापतिभ्याम् ।

बाधादिभिः स्वमतहेतुगणे निरस्ते
नित्यागमप्रतिहतेषु निजागमेषु ।
प्रागल्भ्यमात्रशरणाः प्रतिवादिवादूकाः
संभूय वादकरणेऽपि न मे प्रभूताः ॥ ५४ ॥

[विहस्य]

अहो नु खल्वन्धैरन्धस्य यष्टिः प्रदीयते पङ्गोर्वा पङ्गुभि-
रतिवहनम् ! यदेते कर्मान्धकारप्रतिहतमतयः कुमतयो
महामोहस्य साचिव्यमाचरन्ति ।

किं च,

वशिकतटिनीवर्षारम्भप्रवाहविडम्बकै-
रलघुभिरपभ्रश्यद्भूम्नोपलम्भितडम्बरैः ।

उपकरणयन्त्येते बालानुदग्रकुतूहला-
नुपलनिकरग्रासप्रायैरुपन्यसनक्रमैः ॥ ५५ ॥

अहहामीषां प्रतिवादूकानां प्रवादमनुमोदमाना महामोह-पक्षपातिनो गर्दभगाने सृगालविस्मयमनुस्मारयन्ति !

राजा— सेनापते, नियम्यन्तामेते निर्भरनिगमान्तवैर-विप्लुतप्रतिपत्तयः प्रत्येककथाप्रवर्तनाय ।

सेनापतिः— नियच्छामि तानेतान्निरर्थकादाटोपात् (परिवृत्यावलोक्य) भो भोः, त्रयीबाह्याः कुदृष्टयश्च,

अलमिह मिथःश्लाघामात्रन्मितंपचसंमतै-
रनघपरिषत्प्रत्यादिष्टैरलीकविकत्थनैः ।
अवितथकथाधौरेयाणामनुप्रमृतौ सतां
ध्रुवमिह भवद्वृत्तेराविर्भविष्यति पङ्गुता ॥ ५६ ॥

शिष्यः— भगवन्, इतः प्रसार्यतां दृष्टिः ।

माहाराष्ट्रीं मागधीं शौरसेनीं
लाटीं गौडीमित्थमन्यादृशीं च ।
अङ्गीकुर्वन्त्यागमीकृत्य दत्तां
हास्यां भाषां हन्त बुद्धार्हदाद्यैः ॥ ५७ ॥

अहं त्वशेषभाषावेदी तत्तदभ्यस्तभाषयापि तार्किकानेता-

न्प्रतिक्षेप्स्यामि । वदन्ति हि पिशाचानां पिशाचभाषयैवोत्तरं देयमिति ।

गुरुः— यथारुचि दैवीमदैवीं वा भाषां पुरस्कुर्याः । अपि तु दैव्येव विश्रब्धहृदयंगमा । महाराजोऽपि प्रायशस्तस्यामेव बहुलदत्तदृष्टिः ।

राजा— भगवन्, अतिधृष्टोऽयं भवत्पमादगोचरो महानुभावः ।

सेनापतिः— किमत्र चित्रम् ?

कथाकलहकौतुकग्रहगृहीतकौतस्कुत-
प्रथाजलधिसंप्लवग्रसनकुम्भसंभूतयः ।
जयन्ति सुधियो यतिक्षितिभृदन्तिकोपासन-
प्रभावपरिपक्वित्वमप्रमितिभारतीसंपदः ॥५८॥

अपि च,

विकल्पाटोपेन श्रुतिपथमशेषं विघटय-
न्यदृच्छानिर्दिष्टे यतिनृपतिशब्दे विरमति ।
वितण्डाहंकुर्वत्प्रतिकथकवेतण्डपृतना-
वियातव्यापारव्यतिमथनसंरम्भकलहः ॥

शिष्यः— सभापतिसेनापतिसाक्षिकं प्रवृत्तस्य दयारूपदेशिकदृष्टिहृदयंसितस्य कथाहवेष कस्त्रासः ?

अद्य हि,

अध्यास्तिष्ठति मामिका मतिरसावाजन्मराजन्वती
पत्या संयमिनामनेन जगतामत्याहितच्छेदिना ।
यत्सारस्वतदुग्धसागरसुधासिद्धौषधास्वादिनां
प्रस्वापाय न बोभवीति भगवन्मायामहायामिनी ॥

अपि च,

वयमेतावन्तमनेहममनेकसहस्रवैतण्डिकमण्डलमाण्डितेषु तु-
ण्डीरचोलपाण्ड्यकेरलकर्णाटनेपालमालवगौडलाटादिकट -
केष्वखण्डिताहंकारा निष्कण्टकेन नीतिधण्टापथेन निग-
ममंचरेषु संचरमाणाः सद्भिरेव जातसख्याः सुख्यामः ।

किं बहुना !

आस्तां नाम यतीन्द्रपद्धतिजुषामाजानशुद्धा मति-
स्तच्चाव्याजविदग्धमुग्धमधुरं सारस्वतं शाश्वतम् ।
को वा चक्षुरुदञ्चयेदपि पुरः साटोपतर्कच्छटा-
शस्त्राशस्त्रिविहारसंभृतरणास्वादेषु वादेषु नः ॥६१॥

सेनापतिः— किमुच्यते !

एकयैव गुरोर्दृष्ट्या द्वाभ्यां वापि लभेत यत् ।
न तत्सृष्टिभिरष्टाभिः सहस्रेणापि कस्यचित् ॥ ६२ ॥

अध्यासीनतुरंगवक्त्रविलसज्जिह्वाग्रसिंहासना-
दाचार्यादिह देवतां समधिकामन्यां न मन्यामहे ।
यस्यासौ भजते कदाचिदजहद्भूमा स्वयं भूमिकां
मग्नानां भविनां भवार्णवसमुत्तारायं नारायणः ॥

गुरुः— महाराज, भव्यभाषितेन भवच्चमूपतिना नियमितास्त एते परमतकथकधौरेयाः प्रत्येकमुपतिष्ठन्ताम् । (शिष्यमवलोक्य ।) शृणु सौम्य, श्रुतिशिरःप्रत्यासन्नतया प्रथमसमुत्थितानां सांख्यानां संप्रति स्वमतोपन्यासम् ।

अमी च,

कपिलासुरिपञ्चशिखादिमुनि-
प्रतिपादितसांख्यमतप्रवणाः ।
प्रकृतिं पुरुषं च विभज्य परं
पुरुषं न पठन्त्यवरुद्धधियः ॥ ६४ ॥

शिष्यः— (स्वगतम् ।) संप्रवृत्तेऽस्मिन्वादे संवननीयाश्चैते प्रथमं सभासदः । (प्रकाशम् ।)

अक्षय्यशान्तिमकरन्दरमप्रमत्ता-
नभ्यर्थये मुरभिदाङ्घ्रिसरोजभृङ्गान् ।
कामं प्रसीदत यथाहमनन्यभावः
कर्णामृतानि भवतामवतारयेयम् ॥ ६५ ॥

(गुरुमवलोक्य सविनयमञ्जलिं बद्ध्वा) भगवन्, भवदाज्ञया प्रतिक्षिपामि तावत्सांख्यान्।

प्रधानपुरुषौ यदि प्रकृतियन्त्रितैरादृतौ
परः किमपराध्यति श्रुतिसहस्रचूडामणिः।
कुतर्कशतकर्कशैर्यदि विभुः प्रतिक्षिप्यते
भवत्परिगृहीतमप्यपहरन्तु पाटच्चराः ॥ ६६ ॥

सेनापतिः— देव,

विश्वपतिमार्यवचसा सांख्याः संमत्य विगतसंरम्भाः।
गणयन्ति पञ्चविंशं षड्विंशं सप्तविंशं वा ॥ ६७ ॥

राजा— भगवन्, यदि खल्वेते सेश्वरतामानीताः भजन्तु तावद्भवत्क्षमागोचराः सांख्यास्त्र्यन्तपार्श्वम्।

गुरुः— महाराज, मैवं वादीः। किं तु. अभ्युपगतेश्वराणामपि सांख्यानां प्रायिकसंवादयोगसमयसिद्धपरिच्छिन्नैश्वर्येश्वरपक्षप्रणिहितचक्षुषां प्रतिवक्तव्यमयमादिश्यतामौपनिषदवादी।

राजा— आदिष्ट एवायमीदृशेन भगवतो वाक्येन।

शिष्यः—

य एते योगाख्ये कतिचिदपतन्त्रे पठितिनः
प्रजल्पन्त्यैश्वर्यं प्रतिफलनकल्पं भगवतः।

स्वतःसिद्धान्बोधप्रशकनघलादीन्गुणगणा-
न्गृणन्तस्तूष्यन्ताः प्रतिफणितिरेषामवितथा ॥

सेनापतिः— देव,

कृतं सांख्यकृतान्तस्थैः कृपणैरद्य शिक्षितैः ।
काणादमतभङ्गाय कार्यमार्यस्य शासनम् ॥ ६९ ॥

राजा— नियुक्त एवायं यथार्हं निगमान्तविपक्षपक्षप्रति-क्षेपाय ।

शिष्यः— महाराज, अनुतिष्ठामि यथानियोगम् ।

इह हि,

असद्द्रव्यसृष्टिप्रभृत्यर्थकल्पत्या
श्रुतिप्रक्रियाणामधिक्षेपतश्च ।
उलूकोपदेशापदेशप्रवृत्तः
कथाशेषितोऽसौ कणादप्रणादः ॥ ७० ॥

(गुरुः सबहुमानमीक्षते ।)

शिष्यः— (सापहासम्) आकर्ण्यतामिदमत्यद्भुतं महाराजेन ।

राजा— किं तत्?

शिष्यः— एते किल कणचरणमतानुवर्तिनः परमानन्दल-क्षणं परमपुरुषसाम्यमपहाय पाषाणसाधर्म्यलक्षणं मोक्षमा-

चक्षते । तथा च कुम्भकर्ण एव विजयते, शाप एव तस्यानुग्रहः स्यात् ।

राजा— सत्यमेतत् ।

सेनापतिः— देव,

अर्धवैनाशिकास्तावदार्येण विमुखीकृताः ।
अथ वैनाशिकास्त्वेते विनाश्या वेददूषकाः ॥ ७१ ॥

राजा— (साशङ्कम्) आर्य, पर्याप्तोऽपि तर्केन्द्रजालको-विदानां तथागतानां निरासे ।

शिष्यः— (सामर्षमिव) राजन्, अपर्याप्तास्त्वेते त्वदादि-ष्टस्य ममैकस्यापि प्रतिक्षेपाय ।

तथा हि,

कथयति जडो विश्वं वैभाषिकः क्षणभङ्गुरं
परमनुमितं बाह्यं सौत्रान्तिको मतिचैत्यतः ।
तदिदमनृतं योगाचारस्तथा निखिलं परे
स्ववचनहताः सर्वे गर्वं त्यजन्ति ममाग्रतः ॥

तथा हि,

दन्तादन्तिविधानलम्पटधियो दिङ्नागमुख्या जडाः
शृण्वन्त्वद्य विपद्यते परमियं शिक्षा भवत्पक्षतः ।

बुद्धा बोध्यमुदाहरन्ति विशदं बुद्धादयश्चेज्जितं
नो चेद्धन्त जितं पुनस्तदिह नस्तूर्यं तु जोघुष्यताम् ॥

सेनापतिः— (सश्लाघम्) देव, परिमितगम्भीरमक्षोभ्यमिदं पारिषदहृदयङ्गममार्यवचनमुपश्रुत्य पलायिताः सौगतापशदा दिशं दिशं प्रविशन्ति । अपि त्वयं माध्यमिको नाम बौद्धमतनासीरवीरः कथितमपि दूषणमनादृत्य वैयात्यमात्रावष्टम्भेन पाण्डित्यं प्रख्यापयति । तदयं विशेषतोऽप्युन्मूलयितव्यः यश्चैवमुद्घोषयति ।

भाषा वैभाषिकाणां शुभमनुभवतु स्वस्ति सौत्रान्तिकेभ्यो
योगाचाराः प्रयोगं विजहतु किमु तत्किंकरैः शंकराद्यैः ।
मिथ्यातत्त्वव्यवस्थाविघटनघटनोद्दण्डशौण्डीर्यचण्डो
निस्तत्त्वाद्वैतवादी निरुपधिककथादुर्जयो निर्जिहीते ॥

राजा— आर्य, विश्वमिथ्यात्वव्यवस्थापनो वैतण्डिकपण्डितंमन्यः शून्यवादी पुनः शून्यतां प्रापयितव्यः ।

गुरुः— भद्र, सावधानमभिदध्याः ।

शिष्यः— किमत्रावधातव्यम् ? अयं खलु जननीवन्ध्यात्वप्रतिज्ञानसंवादिभिरयथायथप्रलापैरात्मनोऽपि मौनमाजन्ममरणमुपपादयिष्यति ।

अपि च,

परस्परविघट्टनद्रुटितर्कशस्त्रच्छटा-
तिरस्कृतचमत्कृतिः स्वयमखण्डि वैतण्डिकः ।
किमत्र परिशिष्यते किमपि दूषणोद्भावनं
स्वतोनिहतमुद्गरप्रहरणप्रयासायते ॥ ७५ ॥

[नेपथ्ये ।]

'पिशाचाः पिशाचाः' ।

सेनापतिः— मैवम् । दिगम्बरास्त्वेते सौगतमतनिरसनसंतोषविषादशबलिताः प्रत्यक्षं परोक्षं च प्रमाणमनुरुन्धानाः प्रतारयन्ति पामरान् ।

शिथिलोदयसप्तभङ्गिशिक्षा-
विषमोपन्यसनव्यथाविलक्षाः ।
मलिनास्त इमे मयूरपिञ्छ-
भ्रमणैरेव विलोभयन्ति मन्दान् ॥ ७६ ॥

तत्प्रतिक्षेपार्थमयमनुज्ञायतामार्यः ।

राजा—

प्रतिक्षिप्तं विदधतां विहितं प्रतिषेधताम् ।
क इवात्र प्रतिक्षेपः कार्यः स्ववचनादृते ॥ ७७ ॥

(गुरुमवलोक्य) भगवन्, अमीषामादित्यस्तम्भनपाषाणस्फोटनप्रतिभाजलपत्तनादिविप्रलम्भोपायानां भवत्प्रसाद एव प्रतिक्षेपकर्ता ।

गुरुः— महाराज, तथाविधकुहकवृत्तीनां राजभिरेव दण्डो दातव्यः ।

शिष्यः— (सापहासम्)

भक्ष्याभक्ष्यस्वपरसमयस्थापनादूषणादि-
ष्वैकान्त्यं ये जहति विहतिं क्वापि नैते विदन्ति ।
दैवैरेषां निगमपदवीदूषणोदीर्णरोषै-
र्दत्तो नूनं स्थिरशिरसिजोल्लुञ्छनेनैव दण्डः ॥

शेषं तु भगवति महाराजे चायत्तते ।

राजा— सेनापते, आः कष्टममीषामालोकनम्! उत्सार्यन्तामेते दृष्टिगोचरात् ।

सेनापतिः— देव, भवत्प्रतापतपनप्रतिहतदृष्टयो दिवाभीता इवानार्याधिष्ठितेषु गिरिगह्वरेषु निभृतं निलीयन्ते ।

राजा— के पुनरेते श्रमणकादिवदनैगमिकलिङ्गधारिणः किमप्युग्रं व्रतमास्थाय तापसविडम्बिरक्षसघनमुरुन्वते प्रमथगणानुकारिणः केचित् ?

गुरुः— एते च नैगमिकधर्मैकलोपमर्दिनः कडङ्करीया इव दूरतः परिहरणीयाः ।

शिष्यः— स्वयमेवैते दूरीभवन्ति । यथा,

कपिलकणादबुद्धकचलुञ्छनतन्त्रकथा-
कलकलकोविदेषु कथकेषु गलन्मतिषु ।
मुनिवरसापराधजनमोहनकौतुकिना
पशुपतिना यदुक्तमपयान्त्यथ तत्प्रवणाः ॥ ७९ ॥

सेनापतिः— देव, अमी पुनरार्यवचनमसहमानाः दिगम्बरादिवत्केनापि विप्रलम्भोपायेन स्वसिद्धान्तश्रद्धासंवर्धनाय प्रयतन्ते । अत्र तावदिमां प्रत्यायनामाचरन्ति, यदकाण्ड एव वर्षासमयमादिशन्ति ।

[नेपथ्ये ।]

'पलायध्वं पलायध्वम्' ।

राजा— किं किम् ! (इत्यवलोकयति ।)

सेनापतिः— नान्यत्किंचित् ।

अक्ष्णोरञ्जनवर्तिका यवनिका विद्युन्नटीनामियं
स्वर्गङ्गायमुना वियज्जलनिधेर्वेलातमालाटवी ।
वर्षाणां कबरी पुरंदरदिशालंकारकस्तूरिका
कंदर्पद्विपदर्पदानलहरी कादम्बिनी जृम्भते ॥

किं च,

प्रत्यग्रप्रतिबुध्यमानकलिकानीरंध्रनीपाटवी-
निःसाधारणनिःसरन्मधुसुधासौरभ्यसारस्पृशः ।
क्रोडादम्बुमुचां क्षरन्ति कतिचित्क्रोडीकृता दन्तिभि-
र्धारासिक्तवसुंधरासुरभयो जञ्झासमीराङ्कुराः ॥

(सर्वे ससंभ्रमाद्भुतमवलोकयन्ति ।)

राजा— भगवन्, किमस्त्येषां प्रतीकारः ?

गुरुः— किमस्माभिरत्र यतितव्यम् ?

स कैटभतमोरविर्मधुपरागजञ्झामरु-
द्धिरण्यगिरिदारणस्फुटितकालनेमिद्रुमः ।
किमत्र बहुना भजद्भवपयोधिमुष्टिंधयः
कथं न भवति स्वयं कपटकर्मनिर्मूलनः ॥ ८२ ॥

सर्वे— (सहर्षविस्मयम्) प्रसन्नाः खल्वेता दिशो विदिशश्च ।

गुरुः— भक्तजनवत्सले भगवति प्रसेदुषि किं नाम न प्रसीदति ?

राजा— भगवन्, अमी पुनः सात्त्वतं शास्त्रमधीयानास्त्रय-न्तवादिभिरैक्यमिवापन्ना बल्बजप्रायबहुविधविद्याजल्पविमु-खीकृतमानसा बहिरन्तश्च शुद्धाः श्वेतद्वीपवासिन इव

शुभंयवः पुरुषास्तामिमामौपनिषदीं परिषदमुपजिगमिषन्ति।

अपि च,

परमपुरुषप्रत्यासत्त्यां विमुक्तपृथग्जना-
स्तदभिगमनोपादानाद्यैरवन्ध्यमनोरथाः।
नमति दिविषद्वर्गे नाथप्रभावसमीक्षया
जहति त इमे मानाटोपं परस्परजीविनाः ॥८३॥

किमेतन्मनसि प्रतिवक्तव्यमस्यार्यस्य ?

गुरुः— (मूर्धानमान्दोलयन्कर्णौ विधाय) न खलु न खलु।

न बाधः प्रतिरोधो वा वेदमात्त्वतयोर्मिथः।
कुदृशां तद्बहो वार्यः श्रुत्योरिव परीक्षकैः ॥ ८४ ॥

शिष्यः— तदहं वारयामि। शृण्वन्तु च परमपुरुषप्रणीते पञ्चरात्रतन्त्रे तन्त्रान्तरवत्प्रादेशिकदोषोत्प्रेक्षकाः पण्डितंमन्याः।

आरोहन्त्वनवद्यतर्कपदवीसीमादृशां मादृशां
पक्षे कार्तयुगे निवेशितपदाः पक्षे पतद्ग्रहः परान्।
सर्वानुश्रवसारदर्शिमशिरःकम्पद्विजिह्वाशन-
क्रीडाकुण्डलमौलिरत्नघृणिभिः सारात्रिकाः सूक्तयः॥

निरूपितं हि मात्त्वतप्रामाण्यं निखिलनिगमव्यसनव्यसनिना

मतिमन्थाननिर्मथितनिगमसिन्धुसमुदितमहाभारतचन्द्रचन्द्रिकानिरवशेषमुषितभुवनभवनोदरतिमिरेण बादरायणेन भगवता नारायणेन । तत्र च,

स्वतः सर्वावेक्षी श्रुतिशतशिरस्त्राणचरणः
स्वभृत्यान्नस्त्रातुं यदिदमनघं तन्त्रमकृत ।
इदं श्रेयः पुण्यं हितमतमितीव व्यपदिश-
न्मुनिः पाराशर्यः प्रकटयति मानं तदखिलम् ॥

सेनापतिः— देव, अपर इवायं पाराशर्यः पञ्चरात्रतन्त्रं प्रतिष्ठापितवान् ।

राजा— भगवन्, गुरुकुमारिलमतानुसारिणः किमेते निरसनीया भवच्छिष्येण ?

गुरुः— महाराज, अमी पुनरागमाभिरक्षणप्रवृत्ता वेदान्तपरित्यागिनस्तोषयितव्या भीषयितव्याश्च ।

शिष्यः— (सापहासम् ।)

निरस्ताखिलदोषेषु निगमान्तेषु सत्स्वमी ।
कथं सदसि मीमांसाकबन्धमनुरुन्धते ॥ ८७ ॥

अयं खल्वखिलवैदिकमदःशिखामणिनामध्यात्मविदां निर्णयः, पापवत्परित्यक्तकाम्यधर्मैर्नित्यनैमित्तिकानुष्ठान नि-

ष्णातैर्विष्णुभक्तैर्भावितव्यमिति, अत एव कर्मब्रह्ममीमांसयो-रैकशास्त्र्यमामनन्ति सन्तः ।

राजा— (सपरितोषम्) भगवन्, यथाश्रुतं यथाहृदयमुपपाद्य स्वपक्षं रक्षता परपक्षांश्च प्रतिक्षिपता प्रशमितनिगमान्तखेदेन भवदन्तेवासिना स्थूणानिखननन्यायेन स्थिरीकृतमिदं सम्यग्ज्ञानम्। तथाप्यामुक्तनिगमकञ्चुकानाममुक्तबाह्यावर्त्मनां कथं प्रतीकारः?

गुरुः— (सान्तर्हासम्)

नियत्या वैयात्यान्निगमपदवीमुज्झितवतां
परेषामेतेषां परिहसनगुम्भार्हवचसाम् ।
पुरंध्रीसंभाव्यस्वमतरुचिनीरन्ध्रितधिया-
महंकारं सोढुं प्रभवति कथंकारमवनिः ॥ ८८ ॥

शिष्यः— महाराज, छिन्नमूलाः खल्वेते बाह्यनिरसनेन । तथा हि,

गाधा ताथागतानां गलति गमनिका कापिली कापि लीना
क्षीणा काणादवाणी दुहिणहरगिरः सौरभं नारभन्ते ।
क्षामा कौमारिलोक्तिर्जगति गुरुमतं गौरवादूरवान्तं
का शङ्का शंकरादेर्भजति यतिपतौ भद्रवेदीं त्रिवेदीम् ॥

अथवा, पारिप्लवविविधपरिकल्पनाकल्लोलकलहजानितासितामितविकल्पाविप्लवेन सिद्धिकामजनमोहनप्रवृत्तांस्तानिमान्प्रतिक्षिपामि ।

[महस्तास्फालनं विहस्य ।]

अविद्यामाहात्म्यादनहमिदमर्थे जगदिदं
गृणन्त्येते भ्रान्तं गगन इव गन्धर्वनगरम् ।
अवन्ध्यैर्न्यायातैरतिपतितविन्ध्यद्रढिमभि-
र्निबन्ध्यास्ते वन्ध्यासुतनृपतिवैतालिकगणे ॥

अपि च,

निध्यायन्त्वनमूयवः शुभगुणं निर्दोषमाराध्यमि-
त्यध्वा विश्वविशेषशून्यकथकैरप्यादितः स्वीकृतः ।
यद्यर्थस्थितिरेतदेकशरणा सप्रत्यवायो भव-
त्यध्यक्षादिविरुद्धनिर्गुणकथानिर्वाहगर्वाहवः ॥

अतः स्थाने खलु मेघनादवदङ्कुरितविश्वश्यामोहनेन शंकरदत्तेन केनापि मायातन्त्रेण समानाधिकरणोपप्लवमाचरतामाचरिततमःप्रवृत्तीनामनवरतकर्बुरप्रकृतीनां कलिब्रह्ममीमांसकानामेतेषां निरासाय लक्ष्मणाचार्यप्रादुर्भावः । हन्त! परिगृहीतपौण्ड्रकाद्वैतानाममीषां नित्यमुक्तवादोऽपि नित्यमुक्तवादतामापादयति ।

तथा हि,

मुक्तस्य नित्यमविशिष्टतनोरपूर्वा
मुक्तिं प्रकल्पयितुमात्तविचारयत्नः ।
स्वप्नप्रमूनमकरन्दरसस्य मन्ये
स्वादुत्वमन्यदुपपादयितुं क्षमेत ॥ ९२ ॥

आलक्ष्यतामयं रजनिचरवंशबान्धवानां राहुमीमांसकानां सुभगाभिक्षुकन्यायः, यदेते निगमान्तपरित्यागिनः परानविक्षिपन्ति प्रतिक्षिपन्ति च स्वयमेव निगमान्तान् । अतः सभाकम्पाभावप्रतिपादकजडपुरुषप्रयुज्यमानभसापङ्काभाववचनवदपहास्यवचसाममीषां प्रतिक्षेपेऽप्यपत्रपामहे । श्रुतयस्तु त्रिभुवनसंरक्षणे प्रवृत्ताः प्रतिक्षिपन्ति । यदपि चैतेषां चिदचिदीश्वरयाथार्थ्यतस्कराणामन्तिमयुगमस्करिणां नित्यानित्यवस्तुविवेकादिसाधनचतुष्टयमभिदधति, तच्च तत्त्वातत्त्वविवेकाभावः रागद्वेषादिसाधनसंपत् लौकिकवैदिककर्मानुष्ठानवैमुख्यं बुभुक्षुत्वं चेति यथानुष्ठानं विपरिणामेन परिहसन्ति सन्तः ।

गुरुः— भद्र, किमत्र विस्तरेण ?

शिष्यः— भगवन्, पक्षान्तरमपि प्रतिक्षिपामि ।

यदि भास्करयादवप्रकाशौ
निगमान्तस्थितिनिर्णयप्रवीणौ ।
अपरैः किमिवापराद्धमार्यै-
रयथाभाषणचातुरीधुरीणैः ॥ ९३ ॥

अत एव निर्गुणब्रह्मवादिनां प्रच्छन्नबौद्धप्रसिद्धिवदनयो-रपि जैनगन्धिवेदान्तिनामधेयमनुशोश्रूयामहे । इदं किल निखिलोपनिषदेकरहस्यम् ।

मिथो भेदं तत्त्वेष्वभिलपति भेदश्रुतिरतो
विशिष्टैक्यादैक्यश्रुतिरपि च सार्था भगवती ।
इमावर्थौ गोप्तुं निखिलजगदन्तर्यमयिता
निरीशो लक्ष्मीशः श्रुतिभिरपराभिः प्रणिदधे ॥

राजा— ब्रह्मन्,

तत्त्ववृत्तोभयभ्रष्टपाषण्डगणसंकुलः ।
कृती भवति कालोऽयं कृतिना संप्रति त्वया ॥९५॥

शिष्यः— महाराज, सर्वमेतद्भगवतः प्रसादेन ।

अथ हि,

कणादपरिपाटिभिः कपिलकल्पनानाटकैः
कुमारिलकुभाषितैर्गुरुनिबन्धनग्रन्थिभिः ।

तथागतकथाशतैस्तदनुसारिजल्पैरपि
प्रतारितमिदं जगत्प्रगुणितं यतीन्द्रोक्तिभिः ॥

किं च,

मुकुन्दाङ्घ्रिश्रद्धाकुमुदवनचन्द्रातपनिभा
मुमुक्षामक्षोभ्यां दधति मुनिवृन्दारकगिरः ।
स्वसिद्धान्तध्वान्तस्थिरकुतुकदुर्वादिपरिष-
द्दिवाभीतप्रेक्षादिनकरसमुत्थानपरुषाः ॥

सेनापतिः—देव,

वशंवदवचोवृत्तिर्वादाहवमहारथः ।
परिभूतविपक्षोऽसौ पारितोषिकमर्हति ॥ ९८ ॥

शिष्यः— सेनापते,

दयया देशिकेन्द्रस्य दृष्ट्या चास्य महीपतेः ।
परितोषेण चैवं ते प्राप्तोऽहं पारितोषिकम् ॥ ९९ ॥

राजा— भगवन्, प्रियाहितमेवासौ वदति ।

सेनापतिः— ततश्च,

सभाजयितुमिच्छामि प्रत्यक्षितसभाजयम् ।
एनं भगवतश्छात्रमेकभक्त्या परिष्कृतम् ॥ १०० ॥

शिष्यः— महाराज, भगवन्त एव संभावनामर्हन्ति ।

गुरुः— त्वमपि मन्नियोगेन ।

राजा— भगवन्',

त्रय्यन्तस्थापकोऽयं दृढतरममुना तत्त्वदृष्टिश्च दिष्टा
दिष्ट्या चादिष्टमेतद्दिशि दिशि लडहो डिण्डिमस्ताडनीयः ।
शुष्कोपन्यासशिक्षापटिमकटुरटद्वैरिविद्वत्करोटी-
कुट्टाकक्रीडपट्टापदकटकपसौ वामपादे बिभर्तु ॥१०१॥

(इति कटकं ददाति ।)

शिष्यः— (गुरुमवलोकयति)

गुरुः— अस्त्वेवम्। अलङ्घनीया खलु राजाज्ञा ।

शिष्यः— यदाज्ञापयति भगवान् । (इति कटकमादत्ते ।)

गुरुः— आयुष्मन्, अवधार्यतामिदमद्यप्रभृति ते कर्तव्यम् ।

सत्कारकीर्त्तिधनलब्धिषु निर्व्यपेक्षः
प्रश्नोचितेषु परया कृपया प्रसीदन् ।
सत्तर्कतन्त्रपरिकर्मितमा शरीरा-
च्छारीरकप्रवचनव्रतमादिशेथाः ॥ १०२ ॥

शिष्यः— यदादिशति भगवान् ।

(नेपथ्ये)

'गम्यतां गम्यताम् । आः कष्टमापतितम्' ।

रागद्वेषाभिख्यया ख्यातपूर्वौ
मूढावेतौ दानवौ मोहभृत्यौ ।
निष्पत्यूहं निर्जिहाते विरक्तिं
बन्दीकर्तुं विष्णुभक्त्या समेताम् ॥ १०३ ॥

[सर्वे ससम्भ्रममाकर्णयन्ति ।]

राजा —भगवन्, अद्य खलु शान्तिकर्मणि वेतालोदयः संवृत्तः । तत्साधयन्तु भवन्तः समीहितसमर्थनाय । वयमपि वैरिबलनिर्मूलनाय संप्रति यतामहे ।

[इति निष्क्रान्ताः सर्वे ।]

इति कवितार्किकसिंहस्य सर्वतन्त्रस्वतन्त्रस्य
श्रीमद्वेङ्कटनाथस्य वेदान्ताचार्यस्य कृतिषु
संकल्पसूर्योदये परपक्षप्रतिक्षेपो नाम
द्वितीयोऽङ्कः ॥





तृतीयोऽङ्कः ॥

—*—

[ततः प्रविशतां रागद्वेषौ ।]

रागः— सखे, त्वत्सहायस्य मे स्वामिकार्यानिर्वर्तनं सिद्धप्रायमिति निश्चिनोमि ।

द्वेषः— वयस्य, त्वद्विरुद्धविषयविवेकसंरम्भनिरोधेन त्वदेककार्य एव ह्यहमादिष्टोऽस्मि महाराजेन ।

रागः— सखे, अन्यदपि तावदवसरोचितमाज्ञप्तिगोचरमावेदयामि ।

विवेककुहनाबलाद्व्यतिहतेषु बाह्येष्वसौ
त्रिवर्गपदवी परं शरणमद्य मोहश्रियः ।
विरक्तिमिह तापसीं व्यपनयामि दूरादहं
विमथ्य विनिवर्त्यतां सपदि विष्णुभक्तिस्त्वया ॥

संभवति च सर्वथा सर्वतः प्रसादिताभ्यां स्वर्गापवर्ग-

गुणदोषजालाभ्यां तयोरुपरोधः । अहं पुनर्मायासहस्रवेदी मारीचमैथिलीन्यायेन विरक्तिं तावत्तपस्विनीं विप्रलभे । भवतस्तु विष्णुभक्तिविमथने पौलस्त्य एव प्रमाणम् ।

द्वेषः— अथ किम् ?

रागः— यद्यपि त्रय्यन्तवादिना महामोहसौवस्तिकानामग्रगण्या हिरण्यासुरपुरोहिता इव धरण्यामवतीर्णाः कबन्धमीमांसकाः प्रतिक्षिप्ताः, तथापि तन्मतमेव सोपपत्तिकमुत्तम्भयन्स्वामिकार्यं निर्वर्तयामि ।

द्वेषः— स्थाने खलु भवतः समारम्भः, यदिह नास्तिक्यसंवर्धकानां महामोहसैनिकधुरंधराणां नासीरविजयपताका निरीश्वरमीमांसा समालम्ब्यते ।

रागः—

अल्पमस्थिरमानन्दमिच्छतो यदि रागिता ।
अनन्तस्थिरकामस्य विरक्तिः कस्य कीदृशी ॥ २ ॥

स्वस्यैवाप्तिः सुखमिति मृषा स्वेतरस्यानुभूतौ
कामादन्यः क इव घटते मोक्षनामा पुमर्थः ।
तस्मादस्पद्धहुमतनिरध्यक्षमीमांसकोक्त्या
स्वेच्छानृत्यद्बहुगुणनिधिः स्वर्ग एवापवर्गः ॥

द्वेषः— किमुच्यते ? अयं पुनर्महामोहतन्त्रपारदृश्वभिः पर-

मार्थोपदेशिभिः सावधाननिपुणनिरूपितसंप्रदायपरम्परासमधिगतोऽर्थः ।

प्रपञ्चकृतकञ्चुकं यदि परं महः प्राप्यते
न दुःखमपहस्तितं भवति नैकधोपप्लवात् ।
अथैकमखिलोज्झितं न खलु भोग्यतामेति त-
त्ततो निगममस्तकैर्निगदमात्रशेषैः स्थितम् ॥

रागः— सखे, साधु भाषितम् । नूनमीदृशेन वचसा दवदहनदन्दह्यमानतरुशिखरकुलायकुहरनिष्क्रान्ता विहङ्गपङ्क्तिरिव विष्णुभक्तिरपसर्पति । अद्य खल्वनादिभोगवासनाजालजटिलबुद्धेरात्मनः कथं नाम निर्विवेको विवेकः संसारजिहासां साधयिष्यति ? प्रत्युत दिव्यभौमयुवतिगुणापह्नववकुतूहली तद्गुणैरेव निबिडं निबध्यते । पश्य तावदमृतोद्भवाः परलोकतिलकभूताः पद्मलोचनाः । यासाम्,

स्मेरेण स्तनकुट्मलेन भुजयोर्मध्यं तिरोधित्सितं
नेत्रेण श्रवणं लिलङ्घयिषितं नीलोत्पलश्रीमुषा ।
अङ्गं सर्वमलंचिकीर्षितमहो भावैः स्मराचार्यकै
स्तन्वीनां विजिगीषितं च वयसा धन्येन मन्ये जगत् ॥

तिष्ठतु तावदभिनवयौवनविजृम्भणम् । परामृश्यतां पुनर्विश्रमावेशः ।

अभिनयति यथार्थान्भ्रूपताकापुमर्था-
न्गतिरपि गतिमन्यां मन्यते गर्हणीयाम् ।
मदकलुषितमन्तर्मन्मथाद्वैतगर्भा-
मुपनिषदमधीते लोचनं लोलतारम् ॥ ६ ॥

द्वेषः— (सहर्षामर्षम्) सखे, विश्वपुरुषार्थविशेषविद्विस्त्वन्मत-प्रतिष्ठापकैः कामकामैरेभिः कक्षीकृतं महानन्दलक्षणं मोक्षतया महर्षिविशेषभाषितं पुरंदरपुरीभुजिष्याभोगमवधूय विपश्चितामपि क एवायं विप्रतिषिद्धवादः ?

सर्वाधारः कथं भूयात्सर्वदोषविवर्जितः ।
तथैव सर्वकामार्थी निरपेक्षः कथं प्रभुः ॥ ७ ॥

रागः— सखे, न चैतावदेव ।

मधुभरितहेमकुम्भी-
मधुरिमधुर्यौ पयोधरौ सुदृशाम् ।
पिशितमिति भावयन्तः
पिशाचकल्पाः प्रलोभयन्ति जडान् ॥ ८ ॥

(आकाशे) किं ब्रूथ ? किं न तथेति ? अहह ! अन्धानां कथमभिलप्यते पयसो नैर्मल्यम् ?

द्वेषः— अहो महानयमध्यात्माभिनिवेशो विवेकपरतन्त्राणां

वेतालानाम्! अथवा युक्तमेवैतत् । न खलु बाधिराणां कुतूहलमातनोति कोकिलालापः । तिष्ठन्त्वेते । विवेकं एव तावज्जेतव्यः । यतः,

विवेकविजयादेव विद्वत्परिषदो जयः ।
उपप्लवतरुविच्छेदे न किमु च्छिद्यते लता ॥ ९ ॥

रागः— साधु विचिन्तितम् ।

द्वेषः— (सोच्चैर्हासम्)

अनघगुणौघमेकमवधूतसमाभ्यधिकं
स्ववितरणीयसर्वपुरुषार्थमुपास्तिपदम् ।
उपनिषदूषरान्तरुपवर्तनधूसरधी-
र्न खलु विवेक एष मयि तिष्ठति साधयिता ॥

(नेपथ्ये) कः कोऽत्र भोः ?

उभौ— (कर्णौ दत्त्वा सभयसंभ्रमम्) आः कष्टमापतितम्! नरपतिनियोगनिर्वाहकौ कथमावां भविष्यावः? हन्त विपरिवृत्तमिवास्माकं भागधेयम्! अद्य हि,

अतिक्रम्य दुरुच्छेदामास्मार्कीं गुणवागुराम् ।
विरक्तिर्विष्णुभक्तिश्च विवेकस्थानमृच्छतः ॥ ११ ॥

स चैष नूनं विरक्तिविष्णुभक्तिभ्यां प्रोत्साहितो देव्या

सुमत्या दत्तहस्त इतोऽभिसमेति । जितकाशिनश्चामुष्य संनिधाने मन्दभाग्यैर्नास्माभिः स्थातव्यम् । जीवन्तो हि भद्राणि पश्यन्ति । अस्मदवरजाभ्यामपि कामक्रोधाभ्यामविलम्बितकारिभ्यां विलम्बनीयम् । काले हि सर्वं संपद्यते । न चानेन व्यवसायसहायेन दुर्जयः कश्चित् । एवं च नूनमापत्स्यते राजकृत्यम् ।

धिग्धिग्वासवशम्भलीनयनयोरालोलमालोकितं
धिग्धिङ्मान्मथकार्मुकं युधि सदा टङ्कारसाडम्बरम् ।
धिग्धिक्कपञ्चमपाठकान्परभृतो धिग्धिक्किमन्यैर्जडैः
शृङ्गारागमरङ्गमण्डपनटीं मोहेन्द्रवीरश्रियम् ॥ १२ ॥

अथ हि,

निर्जित्य मोहमसुरेन्द्रमिवामरेन्द्रो
बद्धस्य मङ्क्षु पुरुषस्य विमोक्षणेन ।
अश्रूण्यकृत्रिमगिरामभिषङ्गजाता-
न्यानन्दजैर्विपरिवर्तयिता विवेकः ॥ १३ ॥

(इति वदन्तौ निष्क्रान्तौ ।)

इति शुद्धविष्कम्भः ॥

—*—

[ततः प्रविशति विवेकः सुमतिश्च ।]

विवेकः— देवि, समाश्वसिहि समाश्वसिहि । परंप्रयुक्त-पाटचरभयापनोदनेन विरक्तिविष्णुभक्ती त्वत्सकाशं प्रापिते ।

सुमतिः— (दीर्घं निःश्वस्य) णाह, तह वि अज्ज वि किं होज्जत्ति तरळहिअआ किं भणामि ? पच्छण्णआरिणो खु रागद्देसाओ ओसरं पेक्खन्ति ।

नाथ, तथापि अद्यापि किं भवेदिति तरलहृदया किं भणामि ? प्रच्छन्नचारिणौ खलु रागद्वेषाववसरं प्रेक्षेते ।

विवेकः— भीरु, मा ते भूदिह मनोदौर्बल्यम् । किमस्माकमपि संनिधौ रागद्वेषयोरवकाशः ? अपि च,

अनुचितपदवीभिश्चिन्तयित्वा प्रयाता-
न्यलमलमतिमात्रैरद्य बाले विषादैः ।
उपनिषदमुदारामुद्गमन्त्वापि लक्ष्ये
शरणमुपगतान्नस्त्रायते शार्ङ्गधन्वा ॥ १४ ॥

सुमतिः— (सविषादं संस्कृतमाश्रित्य ।) आर्यपुत्र,

सर्गेषु प्रतिसंचरेषु बहुशः स्वर्गे तथा दुर्गतौ
जाग्रत्स्वप्नसुषुप्तिमुग्धिमरणावस्थासु दुःस्थासु च ।

दुःख्यन्यस्तरवद्भवन्बहुपशुः सुख्यन्नसौ देहभृ-
दग्धादग्धसजीवितद्रुमदशादीनो दरीदृश्यते ॥

अपि च,

विचित्रजवविश्वकृद्विहृतिमारुतप्रेरणा-
विभक्तभवितव्यताविपिनसिन्धुकिल्फूर्तिभिः ।
जटालवृजिनाविले जवनयौवनास्वादने
जरामरणभीषणे जगति जन्तुरावर्त्यते ॥ १६ ॥

विवेकः— (सानुशयम्) देवि, मयनिदमितः पूर्वम् । अद्य खलु अपुनरावृत्तिवर्तनीमारुरुक्षतः पुरुषस्य चिरकालसंचितपुण्यसंचयविशेषमाकर्णय ।

पातत्रासनिरीक्षणप्रशमितस्वर्वासदुर्वासना
पुंसः संप्रति शेमुषी निरवधिं पुष्णाति तृष्णां परे ।
अर्थित्वे मतिकश्मलप्रचलितेऽप्येवं प्रतिष्ठापिते
सामर्थ्यं च समाधिसीम्नि नियतावस्थं व्यवस्थाप्यते ॥

अपि च,

प्रतिक्षिप्तावद्यप्रवरगुणनिर्धारणभुवा
परप्रेम्णा जुष्टो भवभृदधुना भाग्यवशतः ।
अभिन्नास्वादानामृतलहरीणामिव धियां
विकल्पं विज्ञाता विधिपवनवैषम्यजनितम् ॥१८॥

अयं च परमपुरुषचरणारविन्दमकरन्दमधुकरो वृन्दारक-नगरमपि नरकमिव परं निश्चेष्यति । अत्र च,

भवपथकथारागे भग्ने गतागतचिन्तया
परमपुरुषप्रेप्सालाभे तदद्भुतबोधनात् ।
गुणगणभिदासंभेदाभ्यामुपस्कृतविग्रहे
क्षममिह परं विद्यावर्गे विमोहनिवर्तनम् ॥

इह च मोहप्रशमनं दिङ्मात्रेणोदाहरामि ।

समाना मुक्तिश्चेन्न खलु घटते साधनभिदा
न चेत्स्वर्गन्यायस्तरतमतयान्याभिमतया ।
प्रमाणप्रागल्भ्यप्रणिधिमवधूय प्रलपता-
मनिक्षीवः क्षोभः स्वमतिविहतेरेव निहतः ॥

एवमपि ये मुह्यन्ति ते मुह्यन्त्येव । न खलु सहस्रैरपि सलिलकुम्भैर्बलिभुजः प्रक्षाल्यमानाः बलक्षतां प्रतिपद्यन्ते । दुर्वादिगर्वपर्वस्वनिर्वापकैः सर्वज्ञबुद्धिवेदिभिर्वर्णितं निर्विशङ्कमखिलमधिगम्य सर्वेश्वरं निर्विशन्ति सन्तः ।

सुमतिः— (सश्लाघम्) णाह, पडिट्ठाविअम्हि दाणिं पमाणप्पणअपेसळेण तुम्हभामिएण । पडिबुद्धजणसंभावणिज्जे पमाणउत्तन्दणिरिक्खणम्मि समठमहिअदरिद्दं खु तुह माहप्पं । दाणिं किळ,

कप्पारम्भपअण्डतण्डवक्कलाकीळन्तकाळान्तअ-
रुखोहुव्वेळकवद्दसिन्धुळहरीधूअन्तचन्दप्पहं ।
एक्कक्कक्खरणिय्यणिब्भरसुहासन्दोहसन्तोसिआ
अम्मेळन्ति भुअङ्गिआ तुह जसं वेळन्तसेळन्तरे ॥

नाथ, प्रतिष्ठापितास्मि इदानीं प्रमाणप्रणयवेशलेन युष्मद्भाषितेन । प्रतिबुद्धजनसंभावनीये प्रमाणवृत्तान्तनिरीक्षणे समाभ्यधिकदरिद्रं खलु तव माहात्म्यम् । इदानीं किल,

कल्पारम्भप्रचण्डताण्डवकलाक्रीडमानकालान्तक-
क्षोभोद्वेल्लकपर्दसिन्धुलहरीधूयमानचन्द्रप्रभम् ।
एकैकाक्षरनिर्यन्निर्भरसुधासंदोहसंतोषिता
आम्रेडयन्ति भुजङ्गिकास्तव यशो वेलान्तशैलान्तरे ॥

(विद्यामाहात्म्यमनुचिन्त्य सहर्षरोमाञ्चम ।)

जम्भाअन्तदइच्चमद्दणदआसळोअसोतस्सिणी-
वीईसीअळसाहुसुद्धसुहआ सोहन्ति विज्जा इमा ।
जाणं किं वि भवग्गिदाविअजणो घेत्तूण चिन्ताणिअं
मुत्तिं पेक्खइ हत्थमज्झणिहिअं मोहम्मि सन्ते विअ ॥

जृम्भमाणदैत्यमर्दनदयाम्बर्लोकस्रोतस्विनी-
वीचीशीतलसाधुशुद्धसुभगाः शोभन्ते विद्या इमाः ।

यासां किमपि भवाग्नितापितजनैः गृहीत्वा चिन्तानीतां
मुक्तिं प्रेक्षते हस्तमध्यनिहितां मोहे सत्येव ॥

विवेकः— किमुच्यते ? अवरोपितप्रायः खलु पुरुषस्य चिन्ताभारः । अपि चास्य संसारदोषदर्शनसातत्यसमुत्थिता-दपि परब्रह्मादिदृक्षासंरम्भजृम्भितं परमवैराग्यमुपधानीभवति ।

तथा हि,

निषिद्धं विद्यार्थादधिकमपि काम्यं च विजह-
त्परप्रीत्यै कर्म प्रतिनियतमादाय मुदितः ।
शुभश्रद्धादुग्धोदधिनवसुधोल्लासललिते
समाधावाधातुं त्वरयति मुनिः संयति मनः ॥ २३ ॥

अपि च,

विलक्षोपाक्षिप्तं विषयरसगन्धर्वनगर-
प्रशंसायाथार्थ्यं प्रणिदधति चित्तेऽपि तनुभृत् ।
मयाक्रान्ते हस्ते मतिकलुषमुल्लङ्घ्य तरसा
परब्रह्मैकान्ती भवजलनिधिं गोष्पदयति ॥२४॥

सुमतिः— (सविमर्शम्) तह वि पिआमहप्पमुहे महाजो-इणे वासणादाविअ विसअरसबलिममोहिए णिसाअरग-हणकोदूहलप्पसारिअकरस्स बालिसस्स विअ कहं उण

कस्स वि मोक्खो होज्जत्ति विआळिआसं संवीळिअं विअ मह माणसं ।

तथापि पितामहप्रमुखे महायोगिजने वासनादापित-विषयरसबडिशमोहिते निशाकरग्रहणकौतूहलप्र-सारितकरस्य बालिशस्येव कथं पुनः कस्यापि मोक्षो भवेदिति विगलिताशं संव्रीडितमिव मे मानसम् ।

विवेकः— अयि भिरु, अवधारितपरमार्थापि किंपचानमान-सेव किं पुनरप्यतिशङ्कसे । शृणुष्व चैतत्,

विषमधु बहिष्कुर्वन्धीरो बहिर्विषयात्मकं
परिमितरसस्वात्मप्राप्तिप्रयासपराङ्मुखः ।
निरवधिमहानन्दब्रह्मानुभूतिकुतूहली
जगति भविता दैवात्कश्चिज्जिहासितसंसृतिः॥

निःसंशयः खलु पटुभिरपि विटपमारोहद्भिरप्राप्तानां पचे-लिमानां फलानामयतमानस्यापि सुकृतपरिपाकेन पान्थ-जनस्य पुरतः परिपातः । अपि च,

विवित्सति यदि स्वयं किमपि सूरिसेव्यं पदं
कृतस्य यदि निष्कृतिर्यदि करिष्यते नाहितम् ।

निसर्गसुहृदीश्वरो यदिह लक्ष्यमन्वीक्षते
किमत्र परमुच्यते किमिति नात्मविन्मुच्यते ॥

सुमतिः— णाह, जइ एव्वं तुए दिण्णहत्थो संसारसाअरं अइलङ्घइ पुरुसो, ता कहं दवदहणपज्जालिअपस्सजुअलदारूअरगअव्व कीडो, सारमेअगणपरिगओ व्व सारङ्गो, सम्मीरणन्दोळणडोलाअन्तपोओदरगओ व्व सञ्जत्तिअसत्थो, महप्पवाहमड्झणिरोहसम्भन्तणअणो व्व जम्बुओ, विसहरपरिगहिअघरघुरन्तहिअओ व्व कुडुम्बिअणो, विअडअरभङ्गसम्भमसङ्खुहिअगङ्गाअडवेपन्तसंहणणो व्व साहिमण्डळो, राहवसरणिअरक्खोहिअरअणाअरमज्झट्ठिओ व्व मच्चसङ्घाओ सद्धसगहिओ होइ ?

नाथ, यद्येवं त्वया दत्तहस्तः संसारसागरमतिलङ्घते पुरुषः, तत्कथं दवदहनप्रज्वलितपार्श्वयुगलदारूदरगत इव कीटः, सारमेयगणपरिगत इव सारङ्गः, सम्मीरणान्दोलनडोलायमानपोतोदरगत इव सांयात्रिकसार्थः, महाप्रवाहमध्यनिरोधसंभ्रान्तनयन इव जम्बुकः, विषधरपरिगृहीतगृहघूर्णमानहृदय इव कुटुम्बिजनः, विकटतरभङ्गसंभ्रमसंक्षुभितगङ्गातटवेपमानसंहनन इव शाखिमण्डलः, राघव-

शरनिकरश्रोत्रितरत्नाकरमध्यस्थित इव मत्स्यसंघातः साध्वसगृहीतो भवति ?

विवेकः— भद्रे, पाण्डित्यमपि निर्विद्य बाल्येन तिष्ठसि, यन्मोक्ष्यमाणमपि मुक्तमिवाभिमन्यसे । पश्य पश्य,

वर्णितगुणप्रकर्षा वर्णाश्रमनियमदेशकालमुखाः ।
अनवहितमानसानां भवन्ति नित्यं भयोदयस्थानम् ॥

अन्येषु तु विशेषं बोधयामि ।

भयाभयस्थानविशेषवेदिनः
प्रमादमुक्तस्य परीक्ष्यकारिणः ।
परानुभूतिप्रतिबन्धशङ्कया
भयानुबन्धोऽप्यभयाय कल्पते ॥ २८ ॥

आ मोक्षाच्च विदुषोऽपि निरनुबन्धा भीतिरिति नभःप्रसूनसौरभास्वादः ।

दिग्देशकालकरणाकरणादिरूपे
देहादिके च हितसाधनभावयोग्ये ।
दुष्कर्मपङ्क्तिमनुचिन्तयतो विचित्रां
किं तद्यदस्य पुरुषस्य न भीतिहेतुः ॥२९॥

सुमतिः— एव्वं किळ सव्वं वि जइ भअट्ठाणं ता कहं णिब्भअणिप्पाअणिज्जं पणिहाणं सम्पज्जइ ?

एवं किल सर्वमपि यदि भयस्थानं तत्कथं निर्भय-
निष्पादनीयं प्रणिधानं संपद्यते ?

विवेकः— भद्रे, सम्यगनुयुक्तं भवत्या । अस्ति खलु सूक्ष्मं किंचित् । तदपि प्रतिपन्नामेव त्वां बोधयामि । प्रतिसंधीयतामिदं तावत् ।

सुमतिः— आणवेदु अय्यउत्तो ।

आज्ञापयत्वार्यपुत्रः ।

विवेकः—

प्रवृद्धमतिकश्मलप्रलयपावकप्रक्रियां
विमुच्य भगवत्कृपां वृजिनसिन्धुकुक्षिंभरीम् ।
कदध्वपरिवर्तिभिर्यदिह कर्म निर्मीयते
तदस्तु लवणाकरे लवणसेतुराधित्सितः ॥

यः पुनरनन्यभावेन भगवदनुकम्पामालम्बते तस्य तु तादृशीं सिद्धिमवधारय ।

विविक्तानिखिलस्थितिर्विषयवृत्तिनिर्वेदवा-
न्विरक्तिपरिरम्भणग्लपितसर्वदुर्वासनः ।
निवृत्तिपथजाङ्किको निभृतचित्तवृत्तिः परं
प्रपद्य मुरभित्पदं भवमतीत्य संसिध्यति ॥३१॥

सुमतिः— जुत्तं एदं । तह वि पच्चक्खिअपरमत्थं तुमं एव्व परिपुच्छम्मि । णिम्मळगुरुसआसणिद्धारिअणिअमन्तहिअआणं णिट्ठाविअणिहिळपडिपक्खाणं णिस्सेसपसमिअणिज्जरघरवासरसवासणाणं अणालक्खिअदोसगन्धमङ्कळेक्कताणमहुमहणचळणसेवामहाणन्दळाहळम्पडाणं अप्पमाअपरिगहिअणिउत्तिधम्माणं असम्भाविअपच्चूहाणं वि महापुरुसाणं केण उण विणिवाएण मोक्खोवाओ सिग्घं ण संपज्जइ ?

युक्तमेतत्। तथापि प्रत्यक्षितपरमार्थं त्वामेव परिपृच्छामि । निर्मलगुरुसकाशनिर्धारितनिगमान्तहृदयानां निष्ठापितनिखिलप्रतिपक्षाणां निःशेषप्रशमितनिर्जरगृहवासरसवासनानामनालक्षितदोषगन्धमङ्गलैकतानमधुमथनचरणसेवामहानन्दलाभलम्पटानामप्रमादपरिगृहीतनिवृत्तिधर्माणामसंभावितप्रत्यूहानामपि महापुरुषाणां केन पुनर्विनिपातेन मोक्षोपायः शीघ्रं न संपद्यते ?

विवेकः— प्रिये, इदमपि ते महामतिभिरवधारणीयमतिगहनमभिदधामि, यत्तत्सनकसनन्दनसनत्कुमारनारदशाण्डिल्यप्रभृतयः परमैकान्तिनः प्रतिपादयन्ति । आकर्ण्यतामे-

तदवहितया भवत्या ।

तिमिं किल तिमिंगिलो गिलति तद्गिलस्तं तथा
तमप्यथ च तद्गिलस्तदिह पश्य कर्मक्रमे ।
समस्तवृजिनोदधिग्रसनदम्भकुम्भोद्भवं
निवृत्तिमपि धर्ममत्यनघतत्त्वविन्निग्रहः ॥ ३२ ॥

अन्यदप्येतादृशमवधारयेथाः ।

प्रथितं पातकिवर्गे कृतघ्न एको हि कृत्स्नमतिशेते ।
तामिमं क्रियमाणघ्नस्तमपि दुरात्मा करिष्यमाणघ्नः ॥

सुमतिः— (विचिन्त्य) इइ णाम णिस्समब्भहिअमाहप्पस्स पडिबुद्धअणणिग्गहस्स पहावो दंसिओ । अस्स उण णाह किं णत्थि परिहारो ?

इति नाम निःसमाभ्यधिकमाहात्म्यस्य प्रतिबुद्धजननिग्रहस्य प्रभावो दर्शितः । अस्य पुननर्नाथ, किं नास्ति परिहारः ?

विवेकः— अस्ति तु कश्चिदेकः, यदिह पुनस्तत्प्रसादनम् । तथा हि,

तोयोज्झनेन परितापमुपेत्य जन्तु-
स्तोयेन जीवति पुनः क्रमयोजितेन ।

तद्वन्महत्त्वजनतस्तमसि प्रविष्ट-
स्तत्संश्रयेण भजते परमार्थदृष्टिम् ॥ ३४ ॥

अपि च,

बहुजन्मसुकृतसिद्धं ब्रह्मविदपचारदूरगं पुरुषम् ।
अभिसरति नित्यरक्ता सत्वरमपवर्गसाधिनी विद्या ॥

सा च,

परभक्तिरप्रकम्प्या निवृत्तिधर्मानुबन्धिगुणबन्धैः ।
भवजलधिपोतपात्री जाता वृद्धिं दिने दिने भजते ॥

सुमतिः— (सविमर्शम् ।) जुत्तं एदं जइ दुण्णिवारणिअइबळणिम्मिआ अपक्कणिस्सेसकसाअस्स मोक्खपक्खणिरूवेवजोग्गा अणिममहिमगरिमळहिमवसित्तणेसित्तणपत्तिपाअम्मप्पमुहा परमपुरुसत्थसिद्धिसाहणजोअन्तराआ ण होन्ति ।

युक्तमेतत् यदि दुर्निवारनियतिबलनिर्मिता अपक्वनिःशेषकषायस्य मोक्षपक्षनिरूपयोग्या अणिममहिमगरिमलघिमवशित्वेशित्वप्राप्तिप्राकाम्यप्रमुखाः परमपुरुषार्थसिद्धिसाधनयोगान्तरायाः न भवन्ति ।

विवेकः— सत्यं देवि, दुर्जया एते दुरन्तवैरिणो योगान्तरायाः । तदेषां संभवे परिहरणादपि संभवस्यैव परिहरणेन निष्प्रत्यूहा भवति नैश्रेयसी सिद्धिः ।

[ततः प्रविशति भूर्जपत्रभूषितोत्तमाङ्गो दूतः ।]

दूतः— (साञ्जलिबन्धम्) राजन्, अयमहमस्मि देवस्य महाराजस्य महामोहस्य दृष्टिपथमनुज्झन्सर्वत्राप्रतिहतगतिः संवृतिसत्यो नाम दूतः । तदभिवादये सावरोधं भवन्तम् ।

विवेकः— (स्वगतम्) किंनिमित्तमयमुपागतः ? (प्रकाशम्) अस्थानवृत्तिमपहायापरिमितायुर्भूयाः ।

दूतः— (उत्तमाङ्गादवतारितं दरविकसिताञ्जलिकोशनिहितं भूर्जपत्रमुपदर्शयन् ।) इदं किल महाराज, चतुर्दशभुवनचक्रचक्रवर्तिनो द्वापरमन्त्रिनिर्धारितनिखिलकार्यस्य दुर्मतिमतप्रतिष्ठितस्य देवस्य महामोहस्य लोभनाम्ना गणिकेन लिखित्वा त्वदर्थं प्रेषितमन्तरङ्गेण मया उपहृतमलङ्घनीयं शासनम् ।

विवेकः— (सानादरावहित्थम्) भद्र, अस्माकमप्यभिमतः खल्वसि । तदिह उपहरे त्वमेव वाचय ।

दूतः— यदादिशति महाराजः । (इति विनयानिभृतं वाचयति ।)

एतत्कामादिमान्यस्य महामोहस्य शासनम् ।
संसारह्रासभीतानां स्वर्गिणामपि संमतम् ॥ ३७ ॥

विवेकः— (अपवार्य । सान्तर्हासम् ।) देवि, किं वयमपि शा-

सनीया दुरात्मनो महामोहस्य? परचित्तवेदनार्थमिह वाचिकं तावच्छ्रोतव्यम् । भद्र, ततस्ततः ।

दूतः—

परोपास्तिश्रद्धावधिकमतिवृत्तं यदिह ते
तदैश्वर्यप्राप्त्यै भवतु बहुमन्येमहि तदा ।

विवेकः— (अवज्ञां नाटयन्) प्रिये, आकर्णितः किलायं भिक्षुपादप्रसरणन्यायः? अथवा, स्वाभाव्यमेव शवमुष्टिवद्गृहीतग्राहिना महामोहस्य ।

सुमतिः— एव्वं एदं ।

एवमेतत् ।

विवेकः— ततः ।

दूतः—

अतिक्रान्तावस्मद्भ्रुकुटिनटनारम्भसमय-
प्रदीप्तक्रोधादिप्रतिभटनिरुद्धो न भवसि ॥३८॥

विवेकः— प्रिये, स्वधर्मनिरतानस्मान्प्रति मोऽयमाशीर्वादः । अयि मोहदूत, किमस्ति शेषं वाचिकस्य ?

दूतः— अस्ति किंचिदात्मीयबलाध्यक्षकामक्रोधवैभवविषयम् ।

विवेकः— अस्तु को दोषः ? शृणुमस्तावत् ।

दूतः—

विश्वाधिको विलयमेष्यति कस्य भूम्ना
वीरः प्रसिद्धमहिमा विबुधेषु कामः ।
क्रोधोदितं यदनुभाववशेन शंभोः
शृङ्गारशीतलमभून्नयनं तृतीयम् ॥ ३९ ॥

अपि च,

कामोऽसौ समवर्तताग्र इति हि ब्रूते समीची श्रुतिः
कामादेव जगज्जनिस्थितिलयैराद्यः पुमान्क्रीडति ।
निष्कामोऽपि सकाम एव लभते निःश्रेयसं दुर्लभं
कामः कस्य वशे क एष भुवने कामस्य न स्याद्वशे ॥

सुमतिः— महराअ, किं तुम्हेहिं वि दुज्जओ मअरळञ्छणो ?

महाराज, किं युष्माभिरपि दुर्जयो मकरलाञ्छनः ?

विवेकः— देवि, मिथ्यादृष्टिप्रियस्य मोहस्य प्रलपिते किं प्रत्युच्यते ? अवशिष्टमपि निशामयामः ।

दूतः—

यदि कुप्यति कोपाय न कोपमतिवर्तते ।

अकोपविषयं कोपं कथं कश्चिद्विजेष्यते ॥ ४१ ॥

तदिदमुभयतःपाशा रज्जुः ।

सुमतिः— णाह, णं कामादो वि कोवो दुज्जओ, जेण कामजअम्मि वि सअं काळणं होइ?

नाथ, ननु कामतोऽपि कोपो दुर्जयः, येन कामजयेऽपि स्वयं कारणं भवति?

विवेकः— प्रिये, स्थानक्रोधो न खलु दोषाय, योऽसौ कामादिनिरसनार्थतया परमार्थवेदिभिः प्रशंस्यते । (दूतमवलोक्य) दूत, श्रुतमिह श्रोतव्यम् । ब्रूहि मद्वचनाद्युष्मत्स्वामिनम् ।

अक्षीणतमहामोहमनङ्गीकृतमन्मथम् ।
विधृतप्रतिघं लोको विवेकं बहु मंस्यते ॥ ४२ ॥

दूतः— साधयाम्यहम् (इति द्विस्त्रिपदमतिक्रम्य, स्वगतम् ।) **सुप्तप्रबोधनसमुत्सुकया सुमत्या**
पत्न्या सहाचरितविश्वहितं विवेकम् ।
जेतुं क एव जगति प्रभवेत्तथापि
स्वामी नियोजयति मोह इति स्वयं नः ॥

(प्रकाशम्) महाराज, "त्यजेदेकं कुलस्यार्थे" इति

नीतिं नातिवर्तेथाः । [इति निष्क्रान्तः ।

सुमतिः— अय्यउत्त, जइ मुत्तिसाहणसज्जो पुरुसो मोहप्पउत्तेहिं कामक्कोहळोहमअमच्छरप्पहुदीहिं अहिहूअइ एआवन्तो तुम्ह परिस्समो विअळो होइ ।

आर्यपुत्र, यदि मुक्तिसाधनसज्जः पुरुषो मोहप्रयुक्तैः कामक्रोधलोभमदमत्सरप्रभृतिभिरभिभूयते एतावांस्तव परिश्रमो विफलो भविष्यति ।

विवेकः— देवि, मैवं मन्वीथाः । आशंसेथाः पुनः शोभनमेव ।

लय्यन्तैरवधारिते भगवति क्षिप्ते विरोधभ्रमे
साङ्गोपायविभागसंभृतमतिः संप्रत्यसौ साधकः ।
कामक्रोधनिशातकण्टकमिलत्कालुष्यपङ्कच्छटा-
निर्मुक्तेन सुशीतलेन च पथा निःश्रेयसं प्राप्स्यति ॥

(नेपथ्ये)

दिव्यवैतालिकौ— विजयतां देवः ।

प्रथमः—

रम्या यामवतीपदार्पणपटी रागाब्धिवेलोद्गति-
श्चेतोजन्मकदम्बधूलिविततिः शृङ्गारचूडाजपा ।

संमोहद्विपशोणबिन्दुपटली संध्या जरीजृम्भते
प्रत्यग्दिग्वनितापयोधरतटीकाश्मीरपङ्कद्युतिः ॥४५॥

द्वितीयः--

दिनाधिपविनाकृतिव्यसनखिन्नसंध्यावधू-
विधूतकबरीभरप्रसरकौतुकापादकम् ।
विमृङ्गलकलिन्दजाजलतरङ्गभङ्गावली-
मलीमसमिदं तमो जगदशेषमाचूषति ॥ ४६ ॥

विवेकः— (कर्णं दत्त्वा ।) देवि, दिशामीतप्रायस्यास्मत्प्रति-पक्षस्य सौप्तिकसंनाहसमयं सूचयतः प्रायेण स्वतो वियात-वादिनौ वैतालिकौ । संपश्यतां भवती,

प्रकाशः संकोचं भजति जगतः सीदति रवौ
तमिस्राविष्फूर्तिः स्थगयति मुखं शक्रहरितः ।
अवस्कन्दन्विश्वं सुमुखि मधुना साकमधुना
विधत्ते दुर्दान्तो विविधमपनीतं रतिपतिः ॥ ४७ ॥

अपि च,

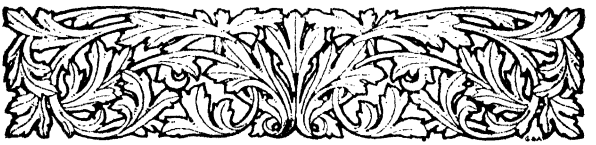
अश्रान्तसंततिभिराभरणप्रकाशै-
राम्रेडयन्त्य इव मङ्गलदीपभासः ।
अन्तःपुरं तिलकयन्ति समं समन्ता-
दारात्रिकं मृगदृशो नियमं विधातुम् ॥ ४८ ॥

तदहमिह सांध्यं नियममनुष्ठाय परब्रह्मप्रवणमानसं पुरुषमभिरक्षामि, भवत्यपि क्षान्तिशान्त्यादिपरिजनसेविता मङ्गलाचरणसौधमधिरुह्य मत्प्रत्यागमनप्रतीक्षा वर्तेथाः ।

[इति सुमत्या सह निष्क्रान्तः ।]

इति कवितार्किकसिंहस्य सर्वतन्त्रस्वतन्त्रस्य
श्रीमद्वेङ्कटनाथस्य वेदान्ताचार्यस्य कृतिषु
संकल्पसूर्योदये मुक्त्युपायारम्भो नाम
तृतीयोऽङ्कः ॥





चतुर्थोऽङ्कः ॥



[ततः प्रविशति कामो वसन्तश्च ।]

कामः— सखे वसन्त,

इक्षुः पेशलमीदृशं मम धनुः पुष्पाण्यमी सायका-
स्तन्त्रीमञ्जुलनिस्वना मधुकरश्रेणी शुभा शिञ्जिनी ।
भीरुः सज्जबलाजनो मम बलं तथ्यं परं कथ्यते
सोऽहं निर्जितशूलभृत्यभृतिकः संकल्पसिद्धोदयः ॥

अपि च,

त्वयि संभृतशस्त्रास्त्रे सहाये मम संस्थिते ।
महता पश्य मोहेन विश्वमेकातपत्रितम् ॥ २ ॥

वसन्तः— किमुच्यते ? कामः खल्वसि ।

कामं कामं कामपि सिद्धिं करणैः स्वैः
कारं कारं कर्म निषिद्धं विहितं वा ।

न्यस्यन्ति त्वय्यद्भुतसीम्नि प्रतिबुद्धाः
कामोऽकार्षीन्मन्युरकार्षीदिति नाम ॥ ३ ॥

अपि च,

विषमनयनमुख्यैर्विक्रमक्रीडितं ते
सुरपतिभवनानि स्वैरसंचारभूमिः ।
उदधिवलयितेयं क्षोणिरुद्यानसीमा
कथमिव मदन त्वं वर्ण्यसे कान्तिसिन्धुः ॥ ४ ॥

कामः— सखे, सर्वलोकविदितमात्मनोऽपि वैभवमनुचिन्तय । यदेतत्,

प्रख्यातस्त्वयि संभवः सुमनसां विश्वं त्वया नन्द्यते
मुख्यस्त्वं किल षड्विधेषु ऋतुषु ज्योतिस्त्वदेकाश्रयम् ।
यत्र श्रीर्धृतपङ्कजा स च परस्त्वत्संश्रयो माधवः
कामस्ते सचिवः क एव भविता कालोत्तमस्त्वत्समः ॥

अपि च,

वसन्तस्त्वं वह्निर्मलयपवनः सारथिरसा-
वशोकादिर्ज्वाला मधुकरगणो धूमपटली ।
सुधासूतिः स्नेहस्तदिह जितनिर्वाणवचसो
विरक्तिस्ते दाह्यं द्रुहिणगिरिशादेरपि सतः ॥

वसन्तः— महावीर मकरकेतन, मादृशामतिशयस्त्वदर्थ एव । यथा,

ऋतवो हि मत्प्रधानास्तवैव नानास्त्रशिल्पिनः सृष्टाः ।
विजयसमयं शशाङ्को विश्रमकालं व्यनक्ति दिवसेशः ॥

कामः— आस्तामयमन्योन्यप्रशंसनविस्तरः। अवधातव्यं राजकृत्ये ।

वसन्तः— यदुच्यते वयस्येन । तदिह समानभावयोः समाधिप्रवणपुरुषचेतःक्षोभेण शृङ्गारोद्दीपनविभावकृत्यं मय्यायत्तम् । भवता पुनरालम्बनविभावसंपत्तिरुपपादनीया ।

कामः— सुहृत्संमतमहमिदानीमाचरामि । अयं खल्वपरिचितशुभाश्रयधारणाभिलाषी पुरुषश्चिरपरिचितसुखालम्बने सुखेन संमुखयितुं शक्यते । अस्ति हि देवासुरसिद्धगन्धर्वविद्याधरकिंनरकिंपुरुषमानुषादिसर्वपुरुषचक्षुःप्रत्यक्षं स्वतःपुरुषार्थभूतं सुलोचनाभिधानं ब्रह्म । न चैतदनुपपन्नम् ।

परमानन्ददायिन्यः प्रजानां सृष्टिहेतवः ।
ब्रह्मलक्षणशालिन्यो न कथं ब्रह्मयोषितः ॥ ८ ॥

वसन्तः— सखे, त्रय्यन्तसंमतश्च त्वदभिमतोऽयमर्थः । स्त्रियो ब्रह्मेति हि प्रथममामनन्ति । उत वा पुमानिति तु वैभवादुक्तिः । अपि च,

अलसललितमन्दं स्पन्दनं लोचनाना-
मकृतकरमणीया वृत्तयो विभ्रमाणाम् ।
अपि तरुणवधूनामाहरेयुर्मुनीन्द्रा-
ञ्शतमपि च विधूय ब्रह्मणां शाश्वतानाम् ॥

कामः— (सहर्षम्) सखे वसन्त, अवितथमेवैतदभिलप्यते । ततश्च,

अयमप्सरसां गणः प्रनृत्य-
न्विशिखासारविकल्प्यमानदृष्टिः ।
अभिगच्छतु मङ्क्षु मत्प्रयुक्तः
पुरुषं काङ्क्षितपुण्यहीनयोगम् ॥ १० ॥

वसन्तः— वयस्य पुष्पधन्वन्, त्वदादेशवर्तिनीषु मत्तकाशिनीषु सिद्धं नः समीहितम् । अद्य हि,

स्त्रादुगीतमधुमोहितश्रुते-
श्चारुनृत्तवशवर्तिचक्षुषः ।
भावभेदभृतकीकृतात्मनो
योगिनस्त्यजति यौवतं न धीः ॥ ११ ॥

कामः— (विचिन्त्य, सरोषहासम्।)

यदि मामवमत्य संयतेत
व्यवसायान्वयदर्पितो विवेकः ।

वनिताशतवञ्चितस्य पुंसः
स्वयमाधास्यति सौभरेरवस्थाम् ॥ १२ ॥

वसन्तः— किन्नाद्भुतम्? विश्वविदितं हि भवतो वीरायितम्।

विकस्वरसुरद्रुमप्रसवशस्त्रमाध्वीमद-
भ्रमद्भ्रमरसुन्दरीनिकरसंभृतज्यास्तः।
प्रहृष्टपरभृत्प्रियापणववेणुवीणादिभिः
क्वणद्भिरुपघुष्यते कुसुमधन्वनो विक्रमः ॥

तदिह लघुव्यापारलभ्ये वस्तुनि न त्वया त्वरितेन प्रयतितव्यम्।

मा भूदमोघविशिखं नमितं धनुस्ते
मौर्वी च मा भवतु पुञ्जितचित्रपुङ्खा।
मद्दर्शितैरपि सखे विभियाद्विवेकः
शाखानिषङ्गनिहितैः शतशस्त्वदस्त्रैः ॥ १४ ॥

कामः— महति प्रतिपक्षे मैवं मन्दोत्साहेन भवितव्यम्। दृश्यते हि,

मितप्रद्योतनिष्पाद्ये तमसामपसारणे।
सहस्रेण करैः सार्धमुदेति दिवसेश्वरः ॥ १५ ॥

अपि च,

निष्ठुतु संग्रामकथा
द्यूते पुरुषस्य वादमात्रे वा ।
भवति परिभूतिलेशे
कति कति विपदो निदर्शिताः कविभिः ॥

चमन्तः— किमित्येवमात्मप्रभावमवमत्य परावरविश्वपरिभाविनस्ते कुतश्चित्परिभूतिलेशमाशङ्कसे ? न खलु शलभाः सहस्रमपि सहस्रकिरणमभिभवन्ति ।

अद्य च,

विपुलसुषुमापत्तौ नृत्यद्विहारतुरंगमे
मधुमदसमारम्भस्तम्बेरमस्थगितान्तरे ।
रतिरसरथोत्सङ्गे कश्चिद्विधित्सितसंयमः
क्वचन भवतः स्कन्धावारे न जीवति जीवति ॥

न चेदानीं पुरुषः समाधिसौधमधिरूढः, यतस्ते तस्मिन्मनोरथप्रतिहतिशङ्का । दृश्यते हि,

स्मरति महतामातङ्कानां मनस्कुरुते गृहान्
प्रसजति परब्रह्मप्राप्तौ समृद्धिमपेक्षते ।
अभिनिविशते भोगोदन्वत्यपत्रपते पुनः
प्रणिधिरधुना सिद्धापायः सितासितपद्धतिः ॥

कामः— तदिह सौप्तिकावसथः संदर्शितः प्रियसखेन ।

तथा हि,

सोऽयमसमग्रयोगे पुरुषे सर्वास्त्रमोक्षसमयो मे ।
रथवैगुण्यविलक्षे राधेये फल्गुनस्येव ॥ १९ ॥

वसन्तः— भवतु नामैवं भवतः समीची समीहितसिद्धिः ।

विरक्तिकपटक्रमाद्भृजिनकोटिभिर्दुर्दमे
परप्राणिधिकर्दमे पतितुमेकतानः पुमान् ।
त्वदस्त्रगणताडनत्रुटितगर्वनिर्वेदवा-
न्भवप्रभृतिसेवितं भजतु भोगवर्गं पुनः ॥ २० ॥

अपि च,

मलयपवनज्योत्स्नामल्लीमधुव्रतकूजित-
प्रभृतिविजयस्कन्धावारप्रधानपताकया ।
हसितलपितक्रीडाचित्रैरनुज्झदभिख्यया
युवतिकथया योगी सन्नप्यसङ्गमुपैति कः ॥२१॥

कामः— सखे, सर्वथा नूनमविचक्षणो विवेकः । यत्सागर-तरणगगनातिलङ्घनमरीचिकाचर्वणमहीतलमज्जनादिवदशक्यमेव समाधिलाभमाधिव्याधिशालिनः पुरुषस्य बालिश इव साधयितुमीहते ।

अपि च,

पुरुषमजहद्भोगश्रद्धापुरस्कृतसंभ्रमं
विषयमदिरास्वादक्षीबं विमोचयितुं स्थितः ।
अमृतमिलितद्राक्षावल्लीफलद्रवसंपदा-
ममरतरुणीबिम्बोकानामवैति न वैभवम् ॥ २२ ॥

दृश्यतां पुनर्ग्रियमुभयतःपाशा रज्जुः ।

विवेकावष्टम्भादुपजनितवैराग्यविभवो
यदि क्रुध्येन्मह्यं भवति स कथं क्रोधविजितः ।
अथ त्यक्तक्रोधो यदि कथमपक्रामयतु मां
मुधा कामक्रोधप्रशमनकथा मूढमनसाम् ॥ २३ ॥

(ततः प्रविशति विकृतवेषः क्रोधः ।)

क्रोधः— (ससंभ्रममुपसृत्य ।) स्वस्ति सुहृदे स्वैरसंचारविजित-विवेकविभवाय कुसुमधन्वने । कः खल्वसौ विवेकवशवर्ती कामक्रोधप्रशमनकथावृथाजल्पमुपकल्पयति ?

(विकटं परिक्रम्य साट्टहासम्)

अयमहमुद्भटप्रधनचारभटारभटी-
नटपतिरुत्थितः कथमुदेति विवेककथा ।

यदनुविधायिदैत्यभयसंज्वरितासु मुधा
सुरसुभटीपयोधरतटीषु पटीररसः ॥ २४ ॥

कामः— स्वागतं प्रियसुहृदे मत्प्रतिपक्षनियतमन्यवे मन्यवे महारथाय । समागतोऽसि च स्वामिकार्यनिर्वहणसमयमनुचिन्त्य मत्साहायकमनोरथेन । वर्तयसि च स्ववशे वशिनोऽपि महेश्वरादीन् । अहो जितं महाराजेन । किं च,

मुधारम्भे दम्भे मयि च मदने मुक्तकदने
मितोत्साहे मोहे व्रजिनगहने व्याप्तदहने ।
अवज्ञालेशाद्यैरपि खलु भवानिन्धनशतैः
प्रदीप्तः प्रत्यूहं प्रणिधिमुपरोद्धुं प्रभवति ॥२५॥

वसन्तः— नन्वसौ पवनपावकसमागमः, यदुत कामस्य तव च संगतम् । तदिह किमिति सामग्रीसंभवे साध्यसंपत्तावुदास्यते? अनुसरति खलूत्साहमभिलषितसिद्धिः । एतदेव चेदानीमात्मसंभवेन प्रियसुहृदा पुनः पुनरभिहितमभिमतप्रतिलम्भनमनुपश्यामि । यदुत,

रतिपतिवारयोषिदनुपालितरत्नलता-
स्तबकविलोभनीयललितस्तनभारनताः ।
अमरमृगेक्षणाः परिचरन्तु विरक्तिधनं
मदनधनुर्गुणभ्रमरमन्थरतारदृशः ॥ २६ ॥

कामः— सखे, कालोचितकार्यप्रतिसंधायकः खलु कालतल्लजो वसन्तः । तदेनमेव विबुधपतिनगरवेशनारीपुरःसरं नासीरयोधमहमधिज्यधनुरनुव्रजामि । त्वमपि परितः परिवृत्तदृष्टिः पार्ष्णिमभिरक्षन्सावधानमन्वीयेथाः ।

[सर्वे तथानुसर्पन्ति ।]

वसन्तः— श्रूयतामयमिह महामोहसमरसैनिकधुरंधराभ्यां मन्मथप्रतिघाभ्यां मामको व्याहारः । अयमेवावसरः संयमारम्भं सौष्टिकेन संस्थापयितुम् ,यत्र समुत्थितं चतुरुदधिबृंहणं चान्द्रमसं महः । अद्य खलु पुरतः सरन्त्यमी मुग्धयुवतिमुखचन्द्रकिंकरस्य कुमुदिनीपतेरुदयवार्त्ताहराः कतिचन किरणाङ्कुराः । अमी च,

तिमिमुखपीतमुक्तासितसागरपूरनिभा
रजनिविलासहासललिता हरिणाङ्ककराः ।
शुभघनसारसारमश्रहरिचन्दनपङ्करुचः
स्फुटमनुलेपयन्ति पुरुहूतदिशामुदशम् ॥२७॥

अपि च,

प्रथमस्य कान्तिमद्रेः पश्यतमेतेन भाविता शशिना ।
मदजलकलङ्कभाजा करटिन इव कर्णशङ्खेन ॥ २८ ॥

क्रोधः— सखे शम्बरासुरसूदन, सूनृतवादी सोऽयं सुरभिः।

अद्य हि,

हरेरिह दिगन्तरे हसितदुग्धसिन्धुद्युतिः
श्रियं कुमुदवासिनीं प्रजनयत्यमौ चन्द्रिका।
मनागिव विवर्तितं मधुरतारकोन्मीलने
निशामय निशामुखे तिमिरकन्दलं कुन्तलम् ॥

कामः— संभावनीयः खल्वसौ बहुलतरतमःपटलपाटन-पटीयस्तरकिरणः समाक्रान्तपशुपतिजटामण्डलः सखा मे तारकेश्वरः। अयं च,

कुर्वन्कामपि कौमुदीं कुमुदिनीसंमोददानव्रती
मान्द्रातङ्करथाङ्गनामतरुणीसंतापचिन्तामणिः।
शृङ्गारागमदेशिकस्त्रिजगतामानन्दनाडिंधमो
रुन्द्धे सर्वदिशानिरन्तरतमस्तन्द्रालुतां चन्द्रमाः ॥

अपि च,

पदे विष्णोरेषा प्रभवमधिगम्य प्रसृमरा
स्फुरत्तारास्फेनस्तबकपरिपाटीपरिगता।
क्षरन्ती पूर्वाद्रेरमरतटिनीसंप्लवसखी
तमिस्राकालिन्दीं शबलयति चन्द्रांशुपटली ॥

सखे क्रोध, पश्य मे सहायसंपत्तिम् ।

ताराकान्तः प्रियसुहृदयं चन्द्रिकेयं वयस्या
बाणारम्भाद्बहुमतिपदं बान्धवो मे वसन्तः ।
त्वं च त्राता विपदुपगमे क्रोधदुर्वारवेगः
को वा मह्यं कुसुमधनुषे तिष्ठते जीवितार्थी ॥

क्रोधः— सखे, अनुकूलो हि विधिः किं नाम नानुकूलयति ? अपि च,

विजेतुकामः कामं त्वां निष्काम इति का कथा ।
त्वन्निवर्तननिष्कामः सकामस्त्वय्यनुज्झिते ॥३३॥

कामः— अलमनेन विलम्बहेतुना व्याक्षेपेण । उपक्रान्तसमाधिरस्माभिरुपसर्पणीयः पुरुषः । (सर्वे तथा कुर्वन्ति ।)

वसन्तः— पश्यतमेनं परमपुरुषचरणयुगलनिगालिताशयं परिहृतबहिर्विषयरागं प्रतिपन्नकारिणा विवेकेन प्रचोदितं प्रक्रान्तयोगं पुरुषम् । अयं हि,

भयस्थानग्रन्थान्परिपठति निद्राति च मुहुः
स्वमात्मानं पश्यत्युपचरति देहं च विधिना ।
निवृत्तिं दुःखाब्धेरभिलषति रज्यत्यपि सुखे
द्विधावृत्त्या दुःख्यन्पुरुष इह दोलायित इव ॥

कामः— सखे क्रोध, अद्य खलु संक्षोभणीयदशामनतिक्रान्त इति समर्थितं वसन्तेन । दूरावधूतबाह्याभ्यन्तरवैरिभिरपि दुर्जयात्सत्सहायिन्यनादिसंततिविचित्रप्ररोहा वैषयिकी वासना ।

भवत्वतिपतिष्यतो भवपयोधिमेकान्ततो
रतिः सह मुमुक्षया ललितभाषितं योगिभिः ।
तदप्यवसरे क्वचित्सपदि पार्ष्णिमालम्बते
ममत्वशतवासनारचितचारुवाणं मनः ॥

वसन्तः— इदमप्यपरमवधारणीयमरातिजनभयंकराभ्यां भवद्भ्याम् । सर्वसङ्गनिवृत्तस्यापि समानागतिः समाधिपरिपन्थिनी । अत एव खल्वनुचिन्तितहिरण्यगर्भवचसः संवर्तभरतविदुरादयो दुरितोच्छेदकारणं जनावमानमिच्छन्त उन्मत्तचर्यामभ्यनैषुः । तदिदानीं यावदयमवमानापेक्षामाददीत ततः पूर्वमेव संमानभङ्गादिकं द्वारीकृत्य प्रसभं क्षेत्रज्ञे प्रवेष्टव्यं क्रोधेन ।

अथवा,

शृणोति कथयत्यसौ परिचिनोति संपृच्छते
समर्चयति गायति स्पृशति पश्यति स्तौति च ।

इतीव नियतादरो मुरभिदङ्घ्रिसेवारसे
न भेत्तुमिह शक्यते स्थिरविवेकदुर्गस्थितः ॥

अपि च,

वितथपरिग्रहत्यजननिर्वृतबुद्धिरसौ
तादृतरसंग्रहेऽपि विधिनैव परं नियतः ।
उपनतमप्यधर्म्यमुपभोगमपोह्य भज-
त्यजगरवृत्तिमात्रमवधीरितभूतहतिः ॥ ३७ ॥

कामः— (सविलक्षस्मितम् ।) सखे, नूनमप्रगल्भ इव संग्राम-समये साध्वसमवलम्बसे । कालोपपन्नकार्यं न प्रतिसंधत्से ।

ऋतुश्रेष्ठस्त्वं नः सुहृदमितभोगार्हविभवः
स्वयं कामः सोऽहं सुरनरतिरश्चः स्ववशयन् ।
अयं क्रोधः क्रूरप्रकृतिरसहन्नस्मदहितं
त्रिभिः कार्यं द्रौणिप्रभृतिविहितं सौप्तिकमिह ॥

वसन्तः— सखे, प्रतिसंहितकार्य एवाहमस्मि । अवस्कन्द-समयमतिक्रामति पुरुषे कथमस्माभिरमोघवृत्तिभिर्भवितव्य-मिति तु विमृशामि । पाटच्चरलुण्टितेषु भवनेषु जाग्रतोऽपि यामिकाः किमुपकरिष्यन्ति ? अयं हि,

प्रचेतुमनघां वृत्तिमपचेतुमपक्रियाम् ।
भजते विश्वकर्तारं भिषज्यन्तामिवातुरः ॥ ३९ ॥

क्रोधः— (ससंरम्भम्) श्रोतव्यमेतत्सुरभिणा सुहृदा च कामेन मामकं मनीषितनिष्पादनकौशलम् । यदुत,

जमदग्निमुखान्परित्यज-
न्परिगृह्णन्दशकंधरादिकान् ।
विनिपातितवानुपायतः
पुरुषानद्भुतपौरुषानहम् ॥ ४० ॥

वसन्तः— प्रख्यातमिदमित्थं भवतश्चातुर्यम् । तथाप्यत्यन्तवीतरागे क इव तवावकाशः ?

क्रोधः— (हाहाकारमाम्रेडयन् ।) अस्त्येव ममतोऽत्राप्यवकाशः । यथा,

पुंसस्त्यक्तपरिग्रहस्य विषयग्राहोज्झितस्याप्यहं
कन्थाविष्टरकुण्डिकादिहरणप्रच्छादनाद्याश्रयः ।
अन्तःक्षोभमलीकजल्पमसदारोपस्पृहां पैशुनं
संमोहादि च संमुखस्य सहसा दास्ये समाधिक्षयम् ॥

किं च, महेश्वरप्रमुखमहापुरुषचित्तविक्षोभकस्य समाहितहृदयसमारम्भविघटने किमत्राश्चर्यम् ? यतः,

बिभर्तु विबुधेश्वरं क्षिपतु दानवानीकिनीं
भिनत्तु कुलपर्वतान्वनशतानि मृद्नातु वा ।

अयत्नविधृतक्षितिस्तबकशेखरालंकृतः
किमद्भुतपदं भवत्ययममीभिरैरावणः ॥ ४२ ॥

कामः— सखे पुष्पाकर, क्रोधोदीरितमप्यवितथमिदमवधारणीयम् ।

निद्रामुग्धनिमीलितेष्वसुलभं निर्धूतनिम्नोन्नतं
निद्राणाखिलवर्णभेदनियमं विष्वक्प्रवृत्तोदयम् ।
कः क्रोधोद्भवमुत्सहेत तरितुं कल्पान्तकादम्बिनी-
कालोद्वेलकलिन्दशैलतनयाकल्लोलकालं तमः ॥

अपि च,

वाल्मीकिप्रभृतिभिर्महर्षिभिरप्युद्घोषितं मामकं महिमानं मावमंस्थाः । अहह !

विराधकरिकेसरी विशिखवह्निदग्धार्णवः
प्रभूतखरदूषणप्रभृतिनैर्ऋतव्यूहजित् ।
विलूनदशकंधरो मृदितकुम्भकर्णस्तदा
मदस्त्रजनिते स्थितः क्वचन लाघवे राघवः ॥

वसन्तः— काम, साधु कृतं भवता ।

कामः— वयस्य, आत्मानं बहुमन्येथाः । त्वदायत्तवृत्तिना खलु मया सर्वमेतदाचरितम् ।

वसन्तः— हन्त मकरध्वज, महावीराणामपि भवति वैक्लव्यं भवत्प्रभावेण, यदुन्मत्तदशामप्यधिगच्छन्ति ।

अथवा,

रागोपलिप्तदृष्टिः प्रलपति मुह्यति विघूर्णति स्खलति ।
युवतिमदरामदान्धो युक्तायुक्तं न जानाति ॥४५॥

(विचिन्त्य ।) यद्यपि दुर्जयौ युवां कामक्रोधौ, तथापि किंचिन्मनसि मे परिवर्तते । सहायभूयस्त्वं सर्वेष्वपि कार्येष्वयत्नसिद्धिकारणम् । (पदशब्दं सूचयन् ।)

धर्मध्वंसधुरंधरः शमदमप्रारम्भसर्वंकषः
प्रज्ञावारिधिघस्मरः प्रणिदधत्प्रत्यूहमृत्युंजयः ।
मुक्तिप्रार्थनमोचनाय महता मोहेन संप्रेषित-
स्तृष्णावारविलासिनीसहचरो लोभः किलोदीयते ॥

कामक्रोधौ— (सहर्षमवलोकयतः ।)

वसन्तः— विश्वहृल्लोभनो लोभ इहाकार्यः ।

कामक्रोधौ— सुष्ठु चिन्तितं सुहृदा वसन्तेन ।

कामः— (छोटिकां ददाति ।)

क्रोधः— (सोद्घोषमनुमोदते ।)

(ततः प्रविशति लोभस्तृष्णा च।)

लोभः

महामोहस्याज्ञां शिरसि निदधानः स्रजमिमा-
महं तृष्णाजानिस्त्वरितमिह लोभः समुदितः ।
प्रदिष्टैस्तत्तादृक्प्रथिमविकटैर्हाटकमयै-
रखण्डैर्ब्रह्माण्डैर्मम क इव तृप्तिं घटयिता ॥४७॥

(तृष्णां परिष्वज्य) प्रिये,

अशेषसुरनारीणामाभिरूप्यसमुच्चयैः ।
अजहद्यौवनां तृष्णे विदधे त्वां विधिः स्वयम् ॥

तदिदं निदर्शयामि,

कनककलधौतशैलप्रभृतिभिरपि हन्त पूरणे क्षिप्तैः ।
तृष्णे भजति समृद्धिं भूयो भूयस्तवोदरे कार्श्यम् ॥

तृष्णा — अय्यउत्त, तुम्ह वल्लहाए मह रमणिज्जत्तणं सव्वरमणीसमब्भहिअं त्ति किं अच्चरिअं ? तह वि देवासुरघरगअअळरअणोवहारेण मह सोभग्गजोग्गाइ हारकेऊरमेहळाणूउराइ तुए करणिज्जाइ ।

आर्यपुत्र, तव वल्लभाया मम रमणीयत्वं सर्वरमणीसमभ्यधिकमिति किमाश्चर्यम् ? तथापि देवासुर-

गृहगतसकलरत्नोपहरणेण मम सौभाग्यसदृशानि हारकेयूरमेखलानूपुराणि त्वया करणीयानि ।

लोभः— प्रिये, ईषत्करमिदमभ्यर्थयसे । निर्जिताः खलु मया देवासुरकिंनरकिंपुरुषविद्याधरमुनिमनुष्यातिर्यञ्चः यथा परस्परमेव व्यतिहन्यन्ते, यथा वा तुषकणमपि मेरुं मन्यन्ते । तत्र तावद्भनदविरुदविख्यातस्य त्र्यम्बकसखस्य मत्कृतामवस्थामाकर्णय ।

लब्धं न मुञ्चति विलक्षमतिर्न भुङ्क्ते
धत्ते पुनः पुनरसौ महतीं धनायाम् ।
निद्रारसं न लभते महतां निधीनां
रक्षापिशाच इव संप्रति राजराजः ॥ ५० ॥

तृष्णा— अय्यउत्त, तुए अत्थपुरुसत्थसद्धासण्ठाविअ-हिअए तेलोक्के विवेअपरिगहिअस्स पुरुसस्स का उण दसा?

आर्यपुत्र, त्वया अर्थपुरुषार्थश्रद्धासंस्थापितहृदये त्रैलोक्ये विवेकपरिगृहीतस्य पुरुषस्य का पुनर्दशा?

लोभः— प्रिये, विमर्शनीयमेतत् । तस्य पुनः समाधिकौतुकं प्रशमयितुं महाराजेन महामोहेन समादिष्टौ कामक्रोधौ मदागमनकाङ्क्षिणौ तिष्ठतः । इमौ तावदुपसर्पावः । (उपसृत्य)

लोभनामाहमभिवादये ज्यायांसौ कामक्रोधौ ।

तृष्णा— सुण्हा एंसा पणमइ गुरुअणं ।

स्नुषैषा प्रणमति गुरुजनम् ।

[इत्युभौ प्रणमतः ।]

कामक्रोधौ— दीर्घायुषौ भूयास्तम् ।

वसन्तः— अहो निदाघपवनदवाग्नीनामिव भवतां समागमः ! किं न सेत्स्यति राज्ञो महामोहस्य ? मा भूद्विवेकतो भवत्पत्नीनां रतिजिघांसातृष्णानां माङ्गल्यभूषणवैकल्यम् ।

[सर्वे परस्परमाश्लिष्यन्ति ।]

कामः— अपि स्वागतमस्मदुपजीव्यमर्थपुरुषार्थमभिरक्षते लोभाय ?

लोभः— अथ किम् । अनुग्रहपदं खल्वहं भवताम् ?

क्रोधः— अपि कथममोघवृत्तिरपवर्गोदन्तवैदेशिकस्त्वमवधत्से स्वामिकृत्यम् ?

लोभः— युष्मदवष्टम्भेन सर्वत्रामोघवृत्तिरस्मि । पश्य सुयोधनादिवन्मत्परिगृहीतस्य लोकस्येदानीमद्वितीयां द्वितीयपुरुषार्थनिष्ठाम् ।

क्षुद्रक्षोणिरजःकणस्थिरतृषः क्षुभ्यन्ति पृथ्वीभृत-
स्तत्प्येत स्वपदाय कः क्वचिदिति त्रस्यन्त्यमर्त्येश्वराः।
भिक्षाकेष्वपि केषुचित्क्वचिदुपक्षिप्तेष्वधिक्षेपतः
पक्षे दुर्मतिभृत्ययोरिह जगत्तिष्ठत्यमूयेर्ष्ययोः ॥५१॥

अपि च,

अटन्ति हरितो दश स्थपुटयन्ति विश्वंभरां
पठन्ति धनिनां चटून्परपरिच्छदं बिभ्रति ।
तरन्ति जलधिं प्लवैः समरमारभन्ते मुधा
दुरन्तधनदोहलग्रहिलचेतसो देहिनः ॥ ५२ ॥

चमन्तः— आयुष्मन् महामोहामात्यधुरीण, पुनस्तृष्णा-सहायस्य ते पूर्वापरपुरुषार्थसाधके स्वयं च सर्वचित्तसाक्षिकं स्वादुतयोपलभ्यमाने सर्वराजन्यमेवनीयचरमोपवेदसिद्धे प्रत्यक्षपुरुषार्थे कः प्रत्यूहः? अयं च,

कालप्राप्ताद्धर्मतोऽधर्मतो वा
कक्षीकार्यः कामतन्त्रप्रधानैः ।
लाभे गुप्तावप्रदानव्रते वा
त्वय्यायत्तो ह्यर्थनामा पुमर्थः ॥ ५३ ॥

शृण्वन्तु सर्वे भवन्तो मामकमनुयोगम् । विवेककवचदुर्भेदविज्ञानो विपश्चित्तमः कथंकारमवस्कन्दनीयः?

कामः— सखे, एवमहमेतदध्यवस्यामि । अहं तावदग्रेसरो गच्छामि । भवद्भिस्तु पक्षद्वयं पार्ष्णिं च परिपालयद्भिरन्तरा निवेश्य तृष्णामनुप्लवैर्भवितव्यम् । तदनेन दुर्भेदेन व्यूहेन विवेकस्य स्वकुलविध्वंसनमनोरथप्रत्यूहीभविष्याम इति ।
(तथा व्यूह्य सर्वे पुरुषाणि पदानि परिक्रामन्ति ।)

कामः— (सरभसपुङ्खितशरं पौष्पं धनुरान्दोलयन्) पश्यत तावदिदानीमाधिज्यधन्वनो मे ललितघोराणामिषूणां लक्ष्यलाभम् ।

प्रणिधानविशेषभावितात्मा
करणग्रामनिरोधनिष्प्रकम्पः ।
निभृतश्वसनो निवृत्तिधर्मा
पुरुषस्त्यक्तपरिग्रहोऽयमास्ते ॥ ५४ ॥

वसन्तः— (सूक्ष्मसवलोक्य) हन्तावहितैरस्माभिर्भवितव्यम् ।
अत्र हि,

वितमसि पदे विधाम्यन्मायाजलधेः समुद्धृतं पुरुषम् ।
विमृशति किमपि रहस्यं सुपतिसहायो विवेक एकान्ते ॥

क्रोधः— (सभ्रुकुटीभङ्गम् ।) भो वसन्त, विमृश्यतां किमपि दुरात्मना विवेकेन । पुरुषबलावलेपकृतमन्मथानामस्माकमभिमतं नातिवर्तते ।

यतः,

अनघसमाधिसंपदुदरंभरिरात्मभवः
प्रबलमहोर्मिजालभरिते दुरिताम्बुनिधौ ।
जडमतिजन्तुजातमुपजातविहारमसौ
सुखबडिशावकृष्टमुपदंशदशां नयति ॥ ५६ ॥

पश्यतु भवानेतस्य पुरुषस्य भावनाविशेषम् ।

स्वसंबोधः सौधः शुभगुणगणो मण्डनविधिः
समाधिः संभोगो रहसि जपशैली रतिकथा ।
सुषुप्तं लोकेऽद्य श्रुतिपरिषदन्तःपुरगतो
मुनिः शान्तिव्याजान्मुखरयति शृङ्गारनिगमम् ॥

वसन्तः— (स्वगतम् ।) आशामात्रकृतेयमन्यथाकल्पना । (प्रकाशम् ।) सखे, प्रबलप्रतिपक्षसंनिधौ किमनेन प्रगल्भभाषितेन ?

लोभः— सखे वसन्त, प्रिया तावन्ममैषा प्रतिपक्षप्रतिक्षेपभीता प्रत्याश्वासयितव्या । (तृष्णामवलोक्य) सुमुखि तृष्णे, महावीरव्यूहमध्यगता महत्यपि प्रतिपक्षे मा भैषीः ।

तृष्णा— सअलसुरासुरमहिअमाहप्पेसु तुम्हेसु जीवन्तेसु णिच्चं णिब्भअम्हि ।

सकलसुरासुरमहितमाहात्म्येषु युष्मासु जीवत्सु नित्यं निर्भयोऽस्मि ।

कामः— (सान्तस्त्रासं पार्श्वत्यावलोक्य ।) पश्चात्पदानि प्रतिक्षेप्यन्तामस्माभिः ।

अद्य हि,

अनिद्राणप्रज्ञामहजबलधीराद्भुतगति-
स्तितिक्षासंतोषस्थिरतरतनुत्राणघटितः ।
प्रयुक्तं केनापि प्रणवरथमास्थाय पुरतो
विवेकः प्रत्युद्यन्विघटयति मे व्यूहघटनाम् ॥

(सर्वे भयं नाटयन्ति ।)

वसन्तः—

युष्मासु त्रिषु कस्यचिद्यदि विपत्संपत्स्यते केनचि-
त्त्यक्ष्यत्येव हि भक्तजीविततया मोहः स्वयं जीवितम् ।
सद्यश्चैनमनुम्रियेत नियतं तद्वल्लुभा दुर्मति-
स्तत्संप्रत्यपसर्पणं क्षममितः क्षिप्रं विवेकास्पदात् ॥

लोभः— अराजकैरस्माभिरत्र न योद्धव्यम् । मन्त्रयिष्यति च राजा स्वयमेव कृत्यशेषम् ।

क्रोधः— (सनिर्वेदम्) धिग्धिक्किमियता कालेनास्माभिराचरितं राजकृत्यम् !

लोभः— सखे,

अतिक्रामन्कालस्तपनरथवेगेन महता
न रोद्धुं शक्येत प्रतिवहनवातूलरहितः ।
गतस्रोतोरोधे न खलु यतितव्यं कृतधिया
तदारम्भः श्रेयानुपरितनभीतिप्रतिभटः ॥ ६० ॥

तदत्रायुक्तावदस्माभिरभिरक्षणीयम्, सर्वत एवात्मानं गोपायेदिति हि श्रूयते ।

कामः— समयोचितमिदं समर्थ्यते लोकवृत्तवेदिना लोभेन ।

आदेयो न हि सौम्निकप्रणिहितैरस्माभिराकस्मिकः
पातः क्रुद्धविवेकलक्षणमहापातालगर्तोदरे ।
सद्यः संप्रति डम्भदर्पकुहनामूर्यादिदत्तेक्षणः
प्रत्यर्थिप्रतिरोधकर्मणि महामोहः प्रवर्तिष्यते ॥

तद्वयमिदानीं भिन्नदिक्काः प्रतिष्ठमहि । आत्मार्थे पृथिवीं त्यजेदिति हि वदन्ति ।

[इति निष्क्रान्ताः सर्वे ।]

इति कवितार्किकसिंहस्य सर्वतन्त्रस्वतन्त्रस्य
श्रीमद्वेङ्कटनाथस्य वेदान्ताचार्यस्य कृतिषु
संकल्पसूर्योदये कामादिव्यूहभेदो नाम
चतुर्थोऽङ्कः ॥



पञ्चमोऽङ्कः ॥

[ततः प्रविशति डम्भः कुहना च ।]

डम्भः— अहहारे त्वां धर्मपत्नि कुहने, संबोधयामि। त्वं हि मे तारेव बृहस्पतेरहल्येव गौतमस्यास्पृष्टपुरुषान्तरा क्षणविरहाक्षमा सहधर्मचारिणी ।

कुहना— ज बम्हणसरा भणइ । तह वि ळज्जामि णिद्दिट्ठादो णिदंसणादो । अरुन्धई विअ वसिट्ठस्स त्ति वआणिज्जं घरसामिणा । जाहे अहं तक्करेहिं किदवेहिं गामणीहिं णरिन्दामच्चेहिं पासण्डीहिं अण्णेहिं वि तारिसेहिं पत्थिदम्हि, ताहे वि ता तुमं एव्व सुमरिऊण सेवामि ।

यद्ब्राह्मणेश्वरो भणति । तथापि लज्जामि निर्दिष्टान्निदर्शनात् । अरुन्धतीव वसिष्ठस्येति वचनीयं गृहस्वामिना । यदाहं तस्करैः कितवैर्ग्रामणीभिर्नरेन्द्रामात्यैः पाषण्डिभिरन्यैरपि तादृशैः प्रार्थितास्मि, तदापि तांस्त्वामेव स्मृत्वा सेवे ।

दम्भः— (सान्तर्हासम्।) अत एव सर्वलोकपतिव्रता खल्वसि। अद्य पुनरनुगतानपि मे गार्हपत्यादीन्यतः कुतश्चिदानीतैरपि शुष्मभिः समादधानया यज्ञपत्न्या त्वया न कदाचिदपि मामकमग्निहोत्रं विच्छिद्यते। पर्वकालेषु चानाविष्कृतपुष्पया त्वया दर्शपूर्णमासौ च नित्यमनुवर्त्येते निर्वर्त्यते च पिण्डपितृयज्ञादिकम्। का कथा प्रायश्चित्तस्य?

कुहना— सन्तं पावं, सन्तं पावं! जाअम्मि खु विच्छेए समाहाणिज्जं। ण खु काहे वि अम्हधेए अग्गीणं विच्छेओ। पमण्णाहिं खु कुळदेवआहिं णिच्चं रक्खिज्जन्ति अम्हाणं अग्गिणो। तह उप्पण्णं खु पुप्फं अणाविक्करणिज्जं। पत्तो वि अ पव्वसु ताहिं एव्व कुळदेवआहिं विलम्बीअदि पुप्फसमओ।

शान्तं पापम्, शान्तं पापम्! जाते खलु विच्छेदे समाधानीयम्। न खलु कदाप्यस्मद्गृहेऽग्नीनां विच्छेदः। प्रसन्नाभिः खलु कुलदेवताभिर्नित्यं रक्ष्यन्तेऽस्माकमग्नयः। तथा उत्पन्नं खलु पुष्पमनाविष्करणीयम्। प्राप्तोऽपि च पर्वसु ताभिरेव कुलदेवताभिर्विलम्ब्यते पुष्पसमयः।

दम्भः— साधु कुहने, साधु। अस्मत्सहधर्मचारिणी खल्वसि।

बहु मन्ये त्वां ब्राह्मण्यप्रतिष्ठापिकां यज्ञपत्नीं परमश्रोत्रियधर्मपत्नीम् । नित्यमेव खल्वशनायोदन्याभ्यामातुरस्य मे हरिवासरेषु मृष्टमपि भोजनमनाविष्कुर्वाणया त्वया प्राप्यते द्वादशीव्रतम् । प्रख्याप्यते च प्रतिगृहं साधनसंपत्तिसंभ्रमेण । किं तु किंचिद्रहस्यमुपदिशामि । सन्तीदानीमन्तिमयुगभूमिकाभेदा इव केचिदवधीरितसकलधर्माः प्रव्रजितवेषभाजः प्रकटितमायाविलासाः पूर्वदेवाः । ते च रावणधनंजयन्यायेन भवतीं जिघृक्षेयुः । अतो मत्समीपं कदाचिदपि नातिवर्तेथाः । न च परमब्राह्मणं मां मुहूर्तमपि त्वदन्याः परिचरितुमर्हन्ति । अहं पुनरधुना दिव्यादिव्यसर्वभोगभावैभौमस्य राज्ञो महामोहस्यानुचितमाचरन्तमातताथिनं विवेकमभिचरितुं दैव्या दुर्मत्या प्रार्थितोऽस्मि । यथा वत्स डम्भ, विश्वधर्मोपप्लावकेन त्वया विवेकः प्रध्वंसनीय इति । ततश्चाहं नित्यनिःस्पृहोऽपि दाक्षिण्यपरवशतया 'षट्स्वनभिचरन्पतेत्' इति महर्षिभाषितं चानुवर्तमानः कामप्यलक्ष्यां देवतामाराधयिषुरास्थितनियमोऽस्मि । तन्मे दिव्यगङ्गाजलाप्लुतलोकपालपुरोहितोपनीतानि पारिजातपुष्पफलान्युपाहर ।

कुहना— हद्धि हद्धि! सअलाअमसारगहणविसारओ वि-

वेओ समदमप्पमुहेहिं अमच्चअणेहिं संरक्खिओ कहं अभिअरिज्जइ? तारिसेसु पवुत्तो अभिआरो कत्तुणो एव्व आहं आवहइ त्ति सुणीअइ ।

हा धिक् हा धिक् ! सकलागमसारग्रहणविशारदो विवेकः शमदमप्रमुखैरमात्यजनैः संरक्षितः कथमभिचर्यते ? तादृशेषु प्रयुक्तोऽभिचारः कर्तुरेव बाधामावहतीति श्रूयते ।

ब्रह्मा:— अयि मुग्धब्राह्मणि, अविचारितास्मद्वैभवा किं भाषसे ?

विद्याश्चतुष्कसहिता विदिता द्विसप्त
क्षिप्रं चतुर्गुणितचन्द्रकलाः कलाश्च ।
काले च साधु विहिताः क्रतवः सहस्रं
धर्मध्वजाश्च भुवनेषु मया निबद्धाः ॥ १ ॥

अयि परमधार्मिकसहधर्मचारिणि, आस्तामिदं तावद्विद्याचारमाहात्म्यम् । निःस्पृहत्वमपि निपुणमवधारय ।

निर्जित्य क्षितिमण्डलं भृगुपतिर्महां प्रदातुं पुनः
प्रह्वः प्रार्थयत न्यषेधि च मया विश्वं तृणीकुर्वता ।
अस्मद्वैभवदृष्टिसंभृतचमत्कारैरमर्त्येश्वरै-
र्दत्तौ धिक्कृतवानहं शमधनः स्वर्गापवर्गावपि ॥

कुहना— (सविमर्शम्) एवं णाम महप्पहावाणं तुम्हाणं विवेआहिआरो। किं सेणो अण्णारिसो वा जो वि को वि, जत्थ अहं सहधम्मआरिणी होम्मि ।

एवं नाम महाप्रभावाणां युष्माकं विवेकाभिचारः किं श्येनः अन्यादृशो वा योऽपि कोऽपि, यत्राहं सहधर्मचारिणी भवामि ।

डम्भः— अयि महाश्रोत्रियधर्मपत्नि, महानुभावानामस्मदन्तेवासिनामत्यन्तरहस्यमिदमावेदयामि । सखीभ्यस्तृष्णादिभ्योऽपि नैतद्भूयाः । न खलु श्येनादिर्वद्विशेषतो विहितोऽयमभिचारः । किं तु,

ये तु धर्मतयाधीतास्ते सर्वे मत्परिग्रहात् ।
अविशेषेण गच्छन्ति विवेकस्याभिचारताम् ॥ २ ॥

कुहना— सुट्ठु चिन्तिअं । को उण इमस्मिं परपीडणजण्णे तुम्हाणं उवदेसं कुणुज्ज ?

सुष्ठु चिन्तितम् । कः पुनरस्मिन्परपीडनयज्ञे युष्माकमुपदेशं कुर्यात् ?

डम्भः— अहह ! अयि मुग्धे, सर्वज्ञस्य मे किमन्येनोपदेष्टा । सर्वेऽपि हि पण्डितंमन्या मामेवाश्रित्य संशयं प्रश-

मयन्ति। अथापि मयेदानीं साक्षिमात्रतया स्थापितः कश्चिदुत्कृष्टसर्वजनतिरस्कारको गर्वो नाम 'सर्वजनहृदयसंवादी महामोहसमयमहोपाध्यायः। तस्य चेदानीमागमनं प्रतीक्ष्याम्मिन्सिद्धाश्रमे नवकृत्वः पुण्याहपूते संभृतसंभारः सप्तर्षिभिः प्रादिष्टां वृत्तिमधितिष्ठामि।

कुहना—जुत्तं आअरिअं। कज्जसिद्धी अ तुम्ह करगआ होज्ज।

युक्तमाचरितम्। कार्यसिद्धिश्च युष्माकं करगता भूयात्।

डम्भः— (निमित्तं सूचयन्।) अम्मत्कुलधर्मपालिनि कुहने, स्पन्दते मम दक्षिणं चक्षुः। अद्यैव च सुहृत्समागमः संपत्स्यते। (पुरस्तादवलोक्य।) कः खल्वयं ज्वलत्प्रभाकच्छुकितदुर्निरीक्षमूर्तिर्महात्मा मध्यमं लोकमवतीर्यास्मदाश्रममभिसुखमागच्छति?

(ततः प्रविशति परिगृहीतपृथुलपादुकः प्रतिक्षणविक्षिप्यमाणविकटभुजदण्डो दृढतरदण्डावलम्बितप्रतिज्ञापत्रिकापताको दर्पः।)

दर्पः— अहं किल राज्ञा महामोहेन प्रकृष्टजनतिरस्काराय प्रणिहितः सकललोकनारतम्यदिदृक्षया परिक्रान्तः पितामहगृहान्मध्यमलोकमवतरन्नाचक्रवालमवलोकितदिशाचक्रवालः पुरंदरपुरोगमैर्लोकपालैरभ्यर्चितः सुरभिमदिरासुधाचन्द्रपा-

रिजातमणिवरावितरणमहावदान्येन मन्दरमन्थमथनसंक्षोभसर्वंसहेन मधुकैटभमथनबन्धुना सिन्धुना ममाहृतं हारोपहारमाबिभ्राणः प्रत्यागतोऽस्मि भारतं वर्षम् ।

अद्य च,

त्रयोदशमिवादित्यं रुद्राणां द्वादशं तथा ।
मन्वीत नियतं लोको वसूनां नवमं च माम् ॥ ४ ॥

(विचिन्त्य सरोषहासम् ।) अहो नु खलु जगतो मौढ्यम् ! येषामस्मदनुचरप्रतिनिधिपर्वण्यपव्यवस्थानमपहास्यं तेऽपि मत्साम्यमाधिक्यं वा प्रतिलब्धुं मोघवृत्ति मनोरथमारोहन्ति । इह हि,

छन्दश्छान्दितबुद्धयः पदविदः कल्पे विकल्पत्यजः
शिक्षाशिक्षितमानसा विगणितज्योतिर्गणावृत्तयः ।
निर्णीतार्थनिरुक्तयास्त्रिविधया मीमांसया मांसला
नृत्यन्तो नयविस्तरेषु सुधियः सर्वे मया खर्विताः ॥

(आकाशे ।) रे रे बालिश, किं ब्रवीषि ? कुतस्तवेयं शिक्षा कीदृशी च परिचितिरिति ?

(सहस्तास्फालनं विहस्य ।)

विधिमन्तरेण विहगेन कुतः
पयसोरशिक्ष्यत विवेकविधिः ।

कति वा दिनानि वद पर्यचिनो-
त्कलशीसुतः कबलयञ्जलधिम् ॥ ६ ॥

आस्तां तावद्विश्वतोमुखीयमास्माकी विद्या । अभिजनवृत्ता-भ्यामप्यहं निःसमान्यधिकः । तथा हि,

मद्वंशोद्भवयाजनार्हपुरुषाभावादमुष्मिञ्जग-
त्त्या गोत्रप्रथमादनध्वरतया प्रख्यातमस्मत्कुलम् ।
अप्रत्यक्षमनक्षपीडनविधिप्रागल्भ्यतः स्थापितं
विष्वग्वृत्ति तपः परं किमपि मे विश्वाधिकं के विदुः ॥

(पुरस्तात्पश्यन्) अह ह!

बहव इह नश्छात्रा बाह्याः कुदृष्टय इत्यमी
मिषति विबुधस्तोमे मेरुं विगूहयितुं क्षमाः ।
प्रबलकुहनागम्भीराभिः प्रलोभनयुक्तिभि-
र्जडबधिरपङ्ग्वन्धप्रायं जगज्जनयन्ति च ॥ ८ ॥

अथवा,

अनपह्नुतवद्भिरद्य याव-
त्प्रतिपक्षानिह किं प्रमाणवर्गैः ।
स्ववशे विनिवेशयामि विश्वं
मणिमन्त्रौषधिवश्चनोपजापैः ॥ ९ ॥

किमाह कश्चित्प्रतिष्ठिते प्रमाणवर्गे कथं कैश्चिदेवं पाटच्चर-
वृत्तिः प्रतिपत्तव्येति ?

(सरोषहुंकारम् ।) पश्य, अरे ब्राह्मणापशद, सार्वलौकिकं
गगनतलमलिनिमप्रत्यक्षं किं न प्रामाणिकैः परिभूयते ?

अपि च,

षड्भिः पूर्वप्रणीतैरलमिह समयैः श्रद्दधानप्रमाणै-
र्वस्तुस्थित्यैकरूप्ये मतिविहतिहते कस्य कोदृग्व्यवस्था ।
अक्षुभ्याद्वित्रकक्ष्याव्यवहरणसहानस्मदुन्नीतनीत्या
सिद्धान्सिद्धान्तभेदान्मदुपहितधियः प्रत्यवस्थापयन्तु ॥

(अपसव्यं पश्यन् ।) एते मगधकलिङ्गान्ध्रद्रमिडकर्णाटकेरल-
कोङ्कणादयो जनपदाः । अहह !

अष्टाचत्वारिंशतं बौद्धभेदा-
न्नीचोक्त्याहं हेलया निर्मिमाणः ।
अध्यासीनो बोधिवृक्षस्य मूलं
विद्यादर्पं वैदिकानामहार्षम् ॥ ११ ॥

ततः प्रभृति सुगृहीतनामानो नाममात्रनिःशेषितविपक्षाः
समद्वीपनिहितजयस्तम्भाः संचरन्त्यस्माकमन्तेवासिनः ।

अपि च,

अद्वैतं क्वचिदर्पितं क्वचिदिह द्वैतं मया साधितं
द्वैताद्वैतसमाहृतिः क्वचिदसौ दुःस्था व्यवस्थापिता ।
तत्तद्भक्तिमुधाग्रहोदितकथाकल्लोलतो वादिनां
मन्ये सम्प्रति मल्लयेषसमरप्रेक्षारसं प्राप्नुमः ॥१२॥

(परिक्रम्यावलोक्य ।) एते पुनर्यवनतुरुष्काद्युपप्लुताः प्रत्यन्तदेशाः । इह च,

वादद्यूतपणं प्रकल्प्य किमपि क्षिप्ताभिमानः कथ-
न्कश्चिद्वैदिकपद्धतिं द्विजपतिः क्षिप्रं मया त्याजितः ।
अर्हद्बुद्धबृहस्पतिप्रभृतिभिः कल्पान्क्रतान्तक्रमा-
नन्योन्यव्यतिहारितानपि पठन्व्यामोहयत्यर्भकान् ॥

अमी च पशुमृगपक्ष्यादिकल्पैरनार्यैरधिष्ठिता नास्मद्दृष्टिगोचरतामर्हन्ति । एतेष्वनार्यश्चनाक्षराः कक्षावलम्बिनपुस्तका विस्तारितकूर्चभाराः केचिदेते विपश्चित इवाभान्ति । आः प्रतारितोऽस्मि गाढमापातदृष्ट्या । तथा हि,

अनियतबहुजल्पैरल्पबोधावलिप्तै-
रवमतगुरुवर्गैरत्रिवर्गापवर्गैः ।
अभिनयविधुताङ्गैरङ्गुलीनृत्तसारै-
रलमिह जडभूभृत्पीठमर्दैरमीभिः ॥ १४ ॥

(उत्तरतो दृष्टिं दत्त्वा) कश्चिदिहासौ काश्मीरतो वा जलंधराद्वा

दक्षिणाभिमुखः समायाति । एतस्मात्तावत्प्रियंवदयोरवस्थानं परिपृच्छामि । भद्र सुब्राह्मण, किं जानासि दुर्मतिसमादेशाद्विराजपरिक्रमणाय प्रस्थितयोरस्मद्बृहिण्योरीर्ष्यासूययोरधुनातनं वृत्तान्तम् ? (कर्णं दत्त्वा) किमाह ? ते किल सुमतिसखीभिर्मैत्रीकरुणामुदितोपेक्षाभिः प्रतारिकाभिः कस्यांचिन्निवृत्तिपथसुरङ्गायां निरुद्धे इति ? (सक्रोधम्) आः पापोऽयमलीकवादी ब्राह्मणवेतालः ! रे रे दुरात्मन् वैधवेय श्रोत्रियब्रह्मराक्षस, कथं सर्वलोकाभिसरणेऽप्यस्मत्सहधर्मचारिणीत्वमनुज्झन्त्योर्महाभागयोरनयोरेतादृशमत्याहितं संभविष्यति ? (निर्वर्ण्य ।) प्रागप्यवगतोऽयं पर्वतीयैर्व्याघपतिभिः प्रतिजनपदं प्रणिधिभावेन प्रेषितः पर्यटनशीलः कश्चित्पान्थः । (सपरिहासम् ।) अहो देशकालविशेषसंभवोऽयं दोषसमवायः ।

यथा,

श्वश्रूरस्य दिगम्बरव्रतवती संबन्धिनः सौगता
माता चास्य पिता च पाशुपतिनौ वैशेषिको देशिकः ।
जाया तिष्ठति सांख्ययोगसमये चार्वाकशिष्यः सखा
मिथ्याचारसमाह्वयः स्वयमसौ विप्लावको वैदिकः ॥

तदयं मिथ्याचारनामा व्याघपणिधिरलीकवादी चासंभाव्यो

मादृशैर्महात्मभिः । एतदवलोकनदोषपरिहाराय दिवाकरमात्मानं वा पश्यामि । (विकटं परिक्रम्य) अहह महान्योरिह गङ्गायमुनयोरमी मध्यमा जनपदाः । एतेषु चावधीरितबृहस्पतिप्रज्ञानामस्माकमनन्तसिद्धान्तवृष्टिकर्बुरमुपन्यासं प्रजापतिपशुपतिदत्तवरोऽपि कः पुनः प्रत्येष्यति ? कुतः पुनरनुवादादयः ? इह चापवर्गमार्गनिरोधोद्यतेनास्मत्स्वामिना समाहूतैरपरान्तवासिभिर्म्लेच्छभूपतिभिरधरोत्तरीकृता राजधान्यः । चरन्ति चात्र केचिदमी चक्रवर्तिनो डाम्भिकानाम् । एते च,

अयाचन्तः किंचिन्त्वयमुपनतेऽनादरगिरो
धनायाशैलूषीसहचरितसाकूतगतयः ।
निवृत्त्याख्यं धर्मं स्थितिमभिनयन्तो निरुपधिं
नमस्यन्ते सद्भिर्नवमरमनार्डिंधमदृशः ॥ १६ ॥

अपि च, हन्तैतत्कलेरनङ्कुशमाधिराज्यं महामोहस्य वा तपसा परिपाकः ।

स्वतन्त्रवरवर्णिनीसुरतकेलिसौत्रामणी-
रसार्पितमनोभवां रहसि निर्विशद्भिः क्षपाम् ।
दिवा विविधभूमिकाविहितकञ्चुकैर्वञ्च्यते
वियातकितवैरिदं वितथदत्तवित्तं जगत् ॥ १७ ॥

अत्र चामी म्लेच्छाधिष्ठितं देशमपरित्यजतां बहिरावरण-मात्रसंरक्षितवर्णाश्रमधर्माणामनन्यगतिकानां द्विजानामग्र-हाराः । एतेषु च,

संस्काराः परमुत्सवैकवपुषः संध्याविनोदावधिः
सावित्री जनवादजर्झरतनुः शौचं नटप्रायिकम् ।
इत्थं मोहमहीपतेरनुमते विश्वं विपर्यस्यतः
कालस्यैष कलेरलेपकमनव्यक्तक्रमः प्रक्रमः ॥

अहो नु खल्वयमपि महानत्र धर्मक्रमः ।

तरुणाकृतयः कचेषु कृष्णा-
स्त इमे दम्पतयः सहैव साध्यम् ।
इतरेतरदैवतं भजन्ते
मदनोपज्ञमजस्रमग्निहोत्रम् ॥ १९ ॥

अपि च,

प्रतिवीथिकमाश्रयन्त एते
कुहनामूल्किमयीं कुसीदवृत्तिम् ।
अपरीक्षितशिष्यमद्य सर्वे
शुकवद्ब्रह्म पठन्ति शुद्धवेषाः ॥ २० ॥

(अन्यतोऽवलोक्य) एते चित्रार्पितमुक्तपुरुषसंनिभाः पुराणमठभित्तिकोणमाश्रित्य जोषमासते । (सूक्ष्मं निर्वर्ण्य) अ-

हहामी दीर्घतरदर्भपूलपूरिताञ्जलीविवरेण दक्षिणकरेण नासिकां कबलयन्तः प्राणसंशयेनापि प्राणसंयमनमभिनयन्ति । (सहस्तास्फालनम्)

अपटुफणितिभावाद्बिभ्रतो मौनमुद्रा-
मनितरशरणत्वादादृतान्योन्यसंघाः ।
अगतिविहितभिक्षावृत्तयः केचिदेते
चिरविधृततुरङ्गब्रह्मचर्या महान्तः ॥ २१ ॥

[सोपक्रोशं हस्तौ विधून्वन् ।]

अनल्पमदपित्तलैरनुपरुद्धमानग्रहै-
रजल्परणकर्कशैरपरिदृष्टतर्कक्रमैः ।
अतथ्यनियमस्थितैरनातवृत्तडम्भोद्यमै-
रशिक्षितचमत्कृतैरलमसद्भिरेतादृशैः ॥ २२ ॥

(अन्यतो दृष्टिं प्रसारयन्) अमी पुनरमुष्टिमेखलयज्ञोपवीतसंछन्नवक्षसः करावलम्बिताक्षमालाः करचरणनयननासादिषु मन्त्रवर्णान्निरन्तरं न्यस्यन्तस्तीर्थयात्रोत्सुकपथिकसार्थयातायातपद्धतिपरिसरप्रतिष्ठापितं चेलाजिनकुशोत्तरमासनमधितिष्ठन्ति । हन्तैषां महायोगिनामप्यद्भुतं नैरपेक्ष्यम् , येन स्वयमप्यन्तर्हसन्ति । यतश्च,

दम्भस्येव ध्वजमिनया मण्डितं दर्भमुष्ट्या
द्राघीयांसं कमपि पुरतः संप्रतिष्ठाप्य दण्डम् ।
पादोपान्तप्रणिहितधनान्प्राणिनो भक्तिनम्रा-
न्नावेक्षन्ते कितवमुनयो नामतस्तीर्थपादाः ॥

अहहामी निरन्तरमान्तरं ध्यानमभिनयन्तः पुरः प्रतिष्ठापितां देवतामपि नोद्वीक्षन्ते । अभ्यर्णमागतानप्याचार्यमातापितृप्रमुखानर्घनिमीलितेन लोचनेनावलोकयन्तोऽप्यनवलोकनं नाटयन्ति । का कथा प्रणामादीनाम् ? एतेषु च,

शमदमवृत्तसमाधिषु निःस्पृहभावे च नैष्ठिका डम्भाः ।
अयुतायुतांशकक्ष्यामडम्भडम्भस्य नार्हन्ति ॥ २४ ॥

अयं पुनरिहानुपतितमार्जारबकवृत्तीनां त्रयीविद्यातपस्विनामग्रगण्यो महातपाः,

शिक्षाविशेषनिभृताकृतिरूर्ध्वबाहुः
प्रक्रीडयन्निव निजां तपसि प्रतिष्ठाम् ।
दर्भावृते क्षितितले निहितैकपाद-
श्चित्रं सजीवमिव तिष्ठति डाम्भिकेन्द्रः ॥ २५ ॥

इतश्चायमेतादृशो यायजूकः,

अलिकचिबुकनासाजानुबाहूदराद्यै-
र्विवृतनतिविशेषो मृत्तिकालेपचिह्नैः ।

कनकगिरिमिवेच्छन्कश्चिदग्रीन्समिन्द्धे
मुकुलितनयनार्धो मूर्तिमानेष दम्भः ॥ २६ ॥

(परिवृत्यावलोक्य) अहो नु खलु काषायदण्डमात्रशरणानां कलियुगसंन्यासिनां नैरपेक्ष्यम् ।

भिक्षेति शिष्यजनरक्षणदक्षिणेति
शाटीति शाश्वतमठोपधिकल्पनेति ।
ग्रन्थोपसंग्रहणमूल्यमिति ब्रुवाणाः
संन्यासिनोऽपि दधते सततं धनायाम् ॥

(सहर्षम्) नूनमीदृशपुरुषावष्टब्धे जीवलोके सिद्धप्रायं ममेहितं महामोहस्य । अथाप्येतदिह सितासितनदीसंभेदो विवेकस्थानमिव किंचिदाभाति । यदुत,

आचारोदधिसैकतप्रतिनिधिर्मृत्पिण्डकूटः क्वचि-
त्पापच्छेदनशस्त्रजालपरुषः कुत्रापि दर्भोत्करः ।
पूजाशेषितपुष्पपल्लवफलस्तोमः स्फुरत्यन्यतो
मन्ये कस्यचिदेतदाश्रमपदं मान्यं महायोगिनः ॥

अत्र च,

विरुद्धपतिकर्दमं विषयवृत्तिविन्ध्याटवीं
त्रिवर्गमृगतृष्णिकां त्रिगुणवागुरायन्त्रणाम् ।

निवर्त्य नियमक्रमैः स्फुरति मुक्तवत्कोऽप्यसा-
वपत्यमथ वाग्रजः सवितुरेष तातोऽपि वा ॥

उपसर्पामि तावदेनम् । (इत्याश्रममासीदति । निमित्तं सूचयन्, सहर्षम्) नूनमिह मे प्रियासमागममत्यासन्नमभिव्यनक्ति दर्शितस्पन्दलास्यं दक्षिणं चक्षुः ।

(ततः प्रविशति प्रव्रजितरूपधारिण्यसूया ।)

असूया— अहं हि विवेकपरिपन्थिचूडामणेर्महाराजस्य महामोहस्य देव्या दुर्मत्या विश्वजनहृदयविस्रम्भकवेषपरिग्रहेण विदुषां चित्तमुपप्लावयितुमादिष्टा परिक्रान्तचतुर्दशभुवना प्रयागतीर्थमवगाह्य प्रतिगतास्मि भगवतो धर्मध्वजाख्यस्य कुलपतेराश्रमम् । निपुणमिहापि गुणवद्विषये दोषानुद्घाटयितुं चारतन्त्रं तन्त्रयितव्यम् । (स्वसामर्थ्यं बहुमत्य)

मयि दत्तावधानायां विश्वदोषापहारिणा ।
न शक्यमीश्वरेणापि निरवद्येन वर्तितुम् ॥ ३० ॥

निरङ्कुशाः खलु मत्परिगृहीताः पुरुषा नित्यमविद्यमानमपि दोषं विद्यमानवदापादयन्ति । किमुत विद्यमानम् । तथा हि,

निरवधिगुणग्रामे रामे निरागसि वागसि-
स्फुरणमुषितालोका लोका वदन्ति सदान्तिके ।

वरतनुहृतिं वालिद्रोहं मनागपसर्पणं
परिमितगुणे स्पष्टावद्ये मुधा किमुदासते ॥३१॥

(परिक्रम्य) क एते प्रत्यासन्नसुरसरिदनूपनीपवनमहीतलनिहितयोगासनाः स्थिरनरपर्यङ्कबन्धबन्धुरनिभृतोन्नततरर्जुकाया मुण्डजटिलशिखाजटा मुनयः। (निर्वर्ण्य) हन्त विदितमेतत्! (सान्तर्हासम्।)

स्तनभरनतमन्तर्ब्रह्म संचिन्तयन्तः
पुलकितनिभृताङ्गाः पुष्पबाणागमस्थाः।
विजितकरणवर्गा विश्रुतात्मान एते
मुषितनिखिलधर्मा मुक्तभावं भजन्ते ॥३२॥

नामतश्चैतान्निर्दिशामि।

श्रद्धायाजी षड्रसब्रह्मवादी
कामैकान्ती काकणीनिष्कदासः।
मार्जाराणां कुक्कुटानां बकानां
छात्रा एते सिद्धचार्वाकतन्त्राः ॥ ३३ ॥

स्वस्ति चैतादृशां स्वोपकारमात्रसंरम्भाय। दृश्यते हि,

नवदलपुटे कल्प्या यस्य प्रभोरपि तल्पधी-
र्नटपरिवृढो यस्याधस्ताच्छ्रमं शमयिष्यते।

वटविटपिनस्तस्याङ्कूरानुत्कटपल्लवा-
न्स्थपुटचटसापेक्षी भिक्षुः प्रतिक्षणमीक्षते ॥३४॥

(आकाशे कर्णं दत्त्वा) किं ब्रूथ भिक्षवः ? प्रव्रज्यापरिग्रहः परिवदनं चेति विप्रतिषिद्धमिति ? ही ही ! निगृहीता एव यूयं स्ववचनविरोधेन । प्रव्राजिताः खलु भवन्तोऽपि स्वगृहेभ्यः, परिवदन्ति च मामिति । (अन्यतोऽवलोक्य) अयमपरः कश्चिदिह रौक्मकुण्डलदण्डकमण्डलुमण्डितः कटितटनिबिडनिगुम्भितदर्भरज्जुः अष्टकाश्राद्धभोजननिरन्तराध्मातकुक्षिरनवरतविरचितहुंकारभर्त्सितपुरोवर्तिजन इतस्ततो दत्तदृष्टिस्तृणीकृतजगत्त्रयस्त्रैविष्टपैरपि दुष्पवेशं धर्मध्वजस्य कुलपतेराश्रममुपजिगमिषति। इमं तावदाश्रमद्वारोपरोधेन तस्थुषी विशेषतो विविदिषामि ।

दर्पः— (उपसृत्य प्रश्रयमभिनयन्) अयि भगवति, भारतकथाप्रसिद्धवैभवा प्रव्रजिताश्रमाधिदेवताकल्पा प्रत्यायितयोगसिद्धिः सुलभैव संदृश्यसे । तदहमिह ग्रामकुलगोत्रादिभिर्विशेषतस्त्वां विजिज्ञासे ।

अमूया— भद्र, अन्तिमाश्रमप्रविष्टैरवक्तव्यं पृच्छसि । अप्रणम्य तु मां कथं यूपवत्तिष्ठसि ?

दर्पः— वयःकर्मविद्यादिभिरधिकोऽहम्, आश्रमाधिका तु

भवती । इह तु नन्तृनन्तृव्यभावे संदिहानस्तिष्ठामि ।

असूया— अथ तर्ह्यस्मिन्नाश्रमे योऽसौ कुलपतिरशेषधर्मविदास्ते, तमेव धर्मसंकटं पृच्छावः ।

दर्पः— यदभिमतं भवत्यास्तदभ्युपगच्छामि । तिष्ठत्वयं विमर्शः । किं तु किंचिदन्तर्वर्तते ।

भवतीं संनिवेशेन भाववीक्षितचेष्टितैः ।
अनुभूतचरीं मन्ये वेषस्तु विषमस्तव ॥ ३५ ॥

असूया— अहमपि दृष्टपूर्वमिव भवन्तं भावयामि । तिष्ठत्वयं विमर्शः । परमहंसपरिव्राजकैरपि महानुभावैर्वृत्तवृद्धेति क्रियासमभिहारेण वन्दितपादां महाभागां मामप्रणम्य दीपदण्डवत्तिष्ठतः पाण्डरपटस्य ते प्रायश्चित्तं ब्राह्मणेन विधापयितुं तव च शुद्धिमापादयितुमिच्छामि ।

दर्पः— (स्वगतम्) परिगृहीतान्त्याश्रमा प्रगल्भमिव किं प्रजल्पति ? (प्रकाशम्, सविचिकित्सम् ।) अस्तु तर्ह्यसावाश्रमस्वामी प्रष्टव्यः ।

(इत्युभावुपसर्पतः ।)

डम्भः— (उभौ दृष्ट्वा मौनव्रतमभिनीय पत्नीं चेष्टया चोदयति ।)

कुहना— (ससंभ्रममुपसृत्य) भद्द बम्हण, भअवइ सण्णासिणी-

णि, तुम्हेहिं अम्हघरवइसआसादो दूरे ठाअव्वं । दीहमग्गागमणदूसिआणं तुम्हाणं अकिअमज्जणाणं अच्चासत्ती दूरपरिहरणिज्जा । मन्तसिद्धिपरिपन्थिणी अ तुम्हाणं छाआ महाजोइविग्गहे मा होज्ज । णं खु महप्पाणो वि मुणिअणा दूरे पणमन्ति । तेहिं वि उवणीअं भाईरहीसलिलं ण काहे वि घरसामी हत्थेण घेप्पइ ।

भद्र ब्राह्मण, भगवति संन्यासिनि, युवाभ्यामस्मद्गृहपतिसकाशाद्दूरे स्थातव्यम् । दीर्घमार्गागमनदूषितयोर्युवयोरकृतमज्जनयोरत्यासत्तिर्दूरपरिहरणीया। मन्त्रसिद्धिपरिपन्थिनी च युवयोश्छाया महायोगिविग्रहे मा भूत् । एनं खलु महात्मानोऽपि मुनिजना दूरे प्रणमन्ति । तैरप्युपनीतं भागीरथीसलिलं न कदापि गृहस्वामी हस्तेन गृह्णाति ।

दर्पः— अतिमहानयमपूर्वदम्पत्योर्युवयोर्धर्मनियमः । अपि च वयमाप्लुता गङ्गायमुनासंगमे पुण्यतमैश्च मन्त्रैः पुनः पुनः प्रोक्षिताः । आदित्यवत्तेजस्विनां स्वयंप्रकाशविग्रहाणामस्माकं किं त्वया च्छायोपलभ्यते? लभ्यते तु परं निरयपातः । अह ह सर्वलोकसंभावितं सर्वाधिकं मामतिथिमिमां च परमहंसपरिव्राजिकामन्योन्यनन्तूनन्तव्यभावसंशयनिर्मोच-

नाथं समधिगतावनाद्दत्य · नूनममौ ते पतिराश्रमापस्सारो मौनव्याजेन स्वमौढ्यमेव प्रच्छादयति !

डम्भः— (सभ्रूक्षेपं हुङ्करोति ।)

कुहना— (सरभसमुपसृत्य करतलेन मुखं पिधाय) महप्पहाव धम्मध्धअ, वाअणिअमं जोग्गेण · कम्मणा मोक्कूण जोग्गाणं अइहीणं जोग्गं पडिवअणं दाअव्वं ।

महाप्रभाव धर्मध्वज, वाङ्नियमं योग्येन कर्मणा मुक्त्वा योग्ययोरतिथ्ययोर्योग्यं प्रतिवचनं दातव्यम् ।

डम्भः— (प्राणसंयमनमभिनीय प्रणवमुद्घोष्य स्वगतम्) अकामोपनतमिदममंभाव्यसंभाषणम् । (प्रकाशम्) रे रे व्रात्यब्राह्मण मूढजनमूर्धाभिषिक्त, स्वमौढ्यप्रच्छादकं मां प्रख्यापयसि । दिष्ट्या खलु मया तपःसंक्षयभीरुणा नैतावन्तं कालं शप्यसे । शप्ताः खलु मया कति कति भस्मसात्समपद्यन्त । अविदितपूर्व दुराचार, दूरं गच्छ गच्छ । मा ते भून्मम दृष्टितेजसा भस्मीभावः ।

दर्पः— (सक्रोधम्) रे रे मूढ, द्विजातिरिति जातिबहुमानादेव मया पादेन शिरसि न ताड्यसे । अपि च,

तुण्डीरं मण्डलं मे कुलपतिरपि च स्कन्दभूपालवन्द्यः
क्षेत्रं सत्यव्रताख्यं क्षितितलतिलकं क्षुद्रकाञ्च्यग्रहारः ।

प्रख्यातः शिष्यभूम्ना दिशि दिशि भवता कूपकूर्मोपमेन
स्थाता वादाहवेषु स्थविर कथमहं न श्रुतो नापि दृष्टः ॥

(विहस्य) अहो महाडाम्भिक, अविदितमदीयाचार, किमिति दुराचार इत्युपक्रोशसि ? अथ वा कः खल्वयं मया विना मत्प्रभावज्ञः ? यस्य मे महायोगिनोऽपि अभिजन-विद्यावृत्तेषु षोडशीमपि कलां नार्हन्ति, किमुत पृथग्जनाः । अत एव हि श्रोत्रियानपि त्रिवर्षपूर्वान्न नमस्करोमि । किं न वेत्थ मामकं धर्मप्रवर्तनाभिसंधिम् ?

रथ्यावादविशङ्क्यमानजरठासंबन्धिसंभाषणा-
त्त्यक्ता हन्त पतिव्रता गुणनिधिः सत्रासमम्बा मया ।
विद्यातश्च विवाहतश्च विदिताद्याचारतश्च क्षितौ
कूटस्थाभ्यधिकस्य मे किमधिकः को वा समः कथ्यते ॥

डम्भः— अरे ब्रह्मबन्धो दुर्विनीत दुराग्रह, यद्येवं त्वमा-स्थितसमाचारः किं न परिव्राजिकां प्रणमसि ? पितरमिव सर्वलोकाभ्यर्चितं विदितसकलवेदितव्यैर्महात्मभिरप्यविदि-तवैभवं त्रिवर्षपूर्वं श्रोत्रियं मां धर्मपत्नीं च मम पतिव्रता-वृत्तिनियमेन प्रत्यक्षितपरावरतत्त्वैरपि पितामहादिभिः क्रियासमभिहारेण कृतनमस्कारां किं नाभिवादयसि ?

दर्पः— हे धर्मध्वज, आत्मश्लाघापातकिन्, अद्य खलु

पूज्यपूजाव्यतिक्रमेण कपूयां योनिं प्रतिपत्स्यसे श्वयोनिं वा चण्डालयोनिं वा । अहमपि सर्वलोकसंचारी त्वदभ्यर्चकं क्वापि कमपि न पश्यामि । (सोच्चैर्हासम्) भो जडबञ्चक,

प्रजानां पतयो दृष्टाः पशूनां सुहृतामपि ।
न च त्वमधिकस्तेभ्यो न चास्मान्बहुमन्यसे ॥

नूनमधिकजनपरिवादेन सहसैव निरयं गमिष्यसि ।

कुहना— भअवइ, एसो दुव्वम्हणो महेसिपरिवाएण विणासं पडिवज्जइ ।

भगवति, एष दुर्ब्राह्मणो महर्षिपरिवादेन विनाशं प्रतिपद्यते ।

असूया— अयि धार्मिकपत्नि, दुर्ब्राह्मणीव किमिति नाभ्यागतमतिथिमधिक्षिपसि ? किं तु अन्योन्यपरिवादिनावेतौ महानुभावौ क्षणमावाभ्यां क्षन्तव्यौ ।

दम्भः— (सक्रोधम्) रे रे वाचाटवायस, सारमेय इव वृथापर्यटनशीलोऽसि । तथा हि,

जातिमात्रशरणा बहिष्कृताः
केचिदाहतजघन्यवृत्तयः ।

रोषणा विपरिधाविनो मुधा
हेपयन्ति जनमुज्झितह्रियः ॥ ३९ ॥

दर्पः— (सहस्तास्फालनं विहस्य) यथावस्थितवादिने मह्यं मर्कट इव किमिति कुप्यसि ?

डम्भः— रे रे स्तम्भ इव वृथास्थूलस्त्वं विश्ववृत्तान्तं न जानासि ।

मयि चरति कदाचित्मर्त्यलोकोपकण्ठे
मपदि सनकमुख्यैः साकमभ्युज्जिहानः ।
सविनयनिभृताङ्गः सम्भ्रमः क्षालितेन
स्वयमुदवहदर्घ्यं पाणिना पद्मयोनिः ॥ ४० ॥

कति कतीह पुरातनतापसाः
कमलसंभववंशसमुद्भवाः ।
अतितरन्ति महान्त्यपि पातका-
न्यहह मामकपादजलाप्लुताः ॥ ४१ ॥

कुहना— सच्चं एदं, दिट्ठं मए वि सहधम्मआरिणीए । सत्यमेतत्, दृष्टं मयापि सहधर्मचारिण्या ।

दर्पः— (स्वगतम्) नूनमयमार्यो डम्भः, इयमपि कुहना । न खल्वन्येषामीदृशं चारित्रमतिवदनं वा संभवति । तदे-

तावेवास्मद्बन्धुभूतावभ्युपगमयामि । (प्रकाशम्) भगवति विश्वेदिनि, युक्तिसिद्धमिह किमपि भगवत्यै निवेदयामि ।

परधनहरणप्रवीणभावा
कुटिलमतिः कुहनैव सेयमार्या ।
पशुवधपरिशेषनामयज्ञः
स्ववशजनः स्वयमेव डम्भ एषः ॥ ४२ ॥

तत्कथमेतत्सकाशाद्धर्मसंकटं मोक्ष्यावः ।

असूया— अहमप्येवं संभावयामि ।

डम्भः— (सान्तर्हासम्) युवामप्यहं युक्तितः स्थापयामि ।

ध्रुवमत्र गुणोत्तरापवादी
ध्वनिसारः स्वयमागतोऽसि दर्पः ।
परिकल्पितवीतरागवेषा
तव भार्यैव भवेदसावसूया ॥ ४३ ॥

(नेपथ्ये) गृहपतिरतिथिश्च सत्यवादिनावेतौ गौडलाटधार्मिकौ ।

(सर्वे सप्रत्यभिज्ञं परस्परमवलोक्य सतोषमभिनयन्ति ।)

डम्भः— (सानन्दम्) सखे दर्प, अभिव्यञ्जिता वयमशरीरिण्या भारत्या ।

दर्पः— अवितथवादिनी खल्वेषा । तदार्येणापराधो मामकः क्षन्तव्यः ।

डम्भः— मयापि खल्वपराद्धम् ।

(डम्भदर्पावन्योन्यमञ्जलिं बध्नीतः, निबध्नीतश्च प्रियवचनम् । असूयाकुहने गाढ मिथः श्लिष्यतः ।)

डम्भदर्पौ— यथामनोरथमिह वयं यदृच्छया देव्या समागताः । अभिगन्तव्यस्त्वनन्तरं समये महाराजः ।

(ततः प्रविशति महामोहो दुर्मतिश्च ।)

महामोहः— (विचिन्त्य) प्रिये, महासाहसिकस्य कुलघ्नस्य विवेकस्य विध्वंसने कृतप्रतिज्ञेन मया समाधिसाकाङ्क्षपुरुषसंक्षोभणाय प्रेषिताः सिंहवनगुप्तिन्यायेन परस्परामिरक्षिताश्च कामक्रोधादयः कालोपपन्नकातर्यकलुषिताः सैकतसेतव इव भग्नव्यूहाः प्रतिनिवृत्य कथमप्यस्मन्मुखमवलोकयितुमक्षमाः प्रतिदिशं प्रस्थाय प्रायोपवेशमास्थिता इत्युपश्रुतमस्माभिः । तदिह भवत्या तत्प्रेयसी रतिजिघांसातृष्णास्तत्सकाशं गमयित्वा मामकास्ते मन्त्रिणः समाश्वासयितव्याः ।

दुर्मतिः— अय्यउत्त, पुव्वं एव्व ताओ ताणं समीवं गमिआओ ।

आर्यपुत्र पूर्वमेव तास्तेषां समीपं गमिताः ।

महामोहः— साधु प्रिये, साधु यदस्मद्वल्लभोचितमनुष्ठितं भवत्या । प्रत्याश्वस्तास्ते समरसमये समाह्वातव्याः ।

दुर्मतिः— एवं एवं ।

एवमेव ।

महामोहः— (विषादातिशयं नाटयन् ।) प्रिये, अद्य यावदपतिहतकीर्त्तिंपत्रपेऽहममदृशेन दुरात्मना विवेकेन सह विवादः संवृत्त इति । यथा त्वं नारीषु निःसमाभ्यधिका तथाहं पुरुषेषु । यतः,

सुरदनुजगणाः स्वमूर्ध्नि नित्यं
निदधति शासनपत्रिकां मदीयाम् ।
प्रतिफलितलिपिप्रकारदीप्य-
न्मणिमकुटांशुमषीरमानुलिप्ताम् ॥ ४४ ॥

अपि च,

वर्गः स्वर्गसदां मया नियमितः क्षोणीभृतः किं पुनः
पद्माम्भोनिधिपर्वतेषु निहितास्तिस्रो मया मूर्तयः ।
विश्वं कर्तुमकर्तुमन्यथयितुं मदभ्रूरमोघक्रमा
सोऽहं कस्य वशे क एष न च मे किं कस्य वा कथ्यते ॥

(स्वगतम्) किं तावदद्य केनापि हेतुना प्रदीप्यमाने विवेके प्रतिविधातव्यम्? अस्तु, नन्वहं महामोहः। (प्रकाशम्) प्रिये, यद्यपि च सर्वत्र मया प्रवर्तिताः समयभेदाः कैश्चिदौपनिषदापशदैरहस्करकिरणा इव घनैः किंचिदन्तर्धापिताः, यद्यपि च कामादयश्चिकीर्षितवैकल्यजनितवैलक्ष्यवशादनालक्ष्या गूढमासते, तथापि भेदमभेदं च वस्तूनां पूर्वपक्षसिद्धान्तौ च सर्वत्र विपर्यस्य विश्वं व्यामोहयामि। अथ वा पुनरहमहङ्कारादिसंमतमचरमप्रमाणप्रधानमलौकिकार्थकल्पनादुर्व्यसनहीनमर्थकाममात्रपुरुषार्थहृद्यमवितथं सिद्धान्तं गम्भीरयुक्तिभिरुत्तम्भयन्वृथोत्साहमेव जडमतिं विवेकं विधित्सामि। अहह,

पृथिव्यापस्तेजः पवन इति तत्त्वानि मिलितै-
रमीभिश्चैतन्यं भवति मदशक्त्यादिनयतः।
किमात्मा द्रष्टोऽन्यः किमुत वपुषि ध्वंसिनि सुखं
तदेतद्वागीशः समतनुत लोकायतमतम् ॥ ४६ ॥

उपनिषदपि खलु बलवदभिमतसमयबलीयस्त्वमभिसंधाय व्यवस्थापयति 'असुराणां ह्येषोपनिषत्' इति। तदिह त्र्यन्तवादिभिरुपनिषत्प्रामाण्यसमर्थनमप्यस्माकमरातिकरलिखितविजयपत्रायते। अपि च,

स्वमतविपरीतमन्यैः क्रोशति हृदये विधीयते स्वैरम् ।
अमरगुरुशिक्षितार्थैरस्मत्सार्थैर्यथाहृदयम् ॥ ४७ ॥

दुर्मतिः— अय्यउत्त, पच्चक्खमत्तप्पमाणो बुहप्फइसिद्धन्तो बहुप्पमाणसाहिअपरोक्खविसआणं बहूणं इअरसिद्धन्ताणं पुरओ कहं ठाइ ?

आर्यपुत्र, प्रत्यक्षमात्रप्रमाणो बृहस्पतिसिद्धान्तो बहुप्रमाणसाधितपरोक्षविषयाणां बहूनामितरसिद्धान्तानां पुरतः कथं तिष्ठेत् ?

महामोहः— प्रिये, नूनं स्वमतप्राबल्यबुभुत्सया परिपृच्छसि । तदेतदाकर्ण्यताम् ,

परमनुगुणयन्तः पण्डितंमन्यवर्गा-
नवितथमिव जल्पन्त्यागमाः किंचिदेते ।
विबुधगुरुमतेऽस्मिन्व्यक्तमुत्तभ्यमाने,
मुषितनिखिलसारा मौनमुद्रां भजन्ते ॥ ४८ ॥

न खलु सहस्रमपि प्रतिसूर्याः कदाचिदपि सूर्यमभिभवन्ति ।

दुर्मतिः— अय्यउत्त, पबळअमे इमस्सिं पुरन्दरपुरोहिअमए का मुत्ती को वा मोओ का वा देवआ ?

आर्यपुत्र, प्रबलतमेऽस्मिन्पुरंदरपुरोहितमते का

मुक्तिः को वा भोगः का वा देवता ?

महामोहः— श्रूयतां तावदवहितया ।

शरीरप्रलयो मुक्तिर्भोगस्तु रतिरुत्तमा
देवतास्तत्प्रदायिन्यः स्त्रियस्तारुण्यभूषणाः ॥ ४९ ॥

एवं च देवि, परमार्थदर्शिन्यास्तव प्रत्यक्षत एवैते परिप्रश्नाः प्रत्युक्ताः । अपि चास्माकं विवेकरूपवैरिविजये एतासामेव प्रत्यक्षदेवतानां प्रसादः प्रधानकारणम् ।

दुर्मतिः— होदु णाम पसादो इत्थिआणं सल्लावजोग्गाणं सचेअणाणं देवआणं । तेण कहं विवेओ विजेउं तिरिज्जइ ?

भवतु नाम प्रसादः स्त्रीणां संलापयोग्यानां सचेतनानां देवतानाम् । तेन कथं विवेको विजेतुं तीर्यते ?

महामोहः— इत्थं नाम,

अपि तपसि रतानामप्यधीतागमाना-
मपि यमनियमाद्यैरन्वहं शिक्षितानाम् ।
शिथिलयति समाधिं शिल्पिहस्तानपेक्षं
वरतनुमयचित्रं वासनाभित्तिलग्नम् ॥ ५० ॥

पठन्ति चोपनिषदाः परिहृतविषयानुरागतया परमपुरुषमुपसन्नस्यापि जक्षणादिकमक्षीणविहृतिशालिनीभिरुपभोगं

चेति महदिदं सारस्यम्। न खलु वृश्चिकभयात्पलायमानै-राशीविषमुखे निपतितव्यम्। अपि च,

तमिस्राशीतांशुस्तबकवियदावर्तघटितैः
प्रकृष्टानां रम्भामणिमुकुरतूणीरनलिनैः।
स्मरन्तः के धैर्यं दधति युवतीनामभिमुखं
स्मरस्कन्धावारप्रचलितपताकाप्रतिभुवाम् ॥५१॥

अहह, अनादिशुद्धतया संमतानां वैकुण्ठवैमानिकानां वैनतेयादीनामाजानसिद्धाः कति कति विलासिन्यः श्रूयन्ते। श्रूयते किल सकलसंसारनिवर्तकः सर्वेश्वरो लक्ष्मी-भूमिनीलानायकः। तदिह कामपुरुषार्थप्रतिक्षेपकैः कापेय-वृत्तिभिः प्रतिभटनगरदिधक्षानिक्षिप्तेन पावकेन स्वनगर-मपि दंदह्यते। यश्चासौ मोक्षपद इति मुमुक्षुभिरुद्घुष्यते, स च,

सत्त्वप्रवर्तकः सन्सह प्रियाभिः पुराणपुरुषोऽपि।
बहुमुखभुजंगसङ्गी विहरति विविधासु राजधानीषु॥

ततश्चार्वाकपक्षप्रतिक्षेपो दिव्यदम्पतिसमर्थनं चेति शतप्र-दानप्रतिक्षेपिणो महाप्राज्ञस्य विंशतिप्रदानवचनवदप-हास्यम्। किं च,

मूढग्राह्यान्मोक्षधर्मप्रबन्धा-
न्निर्मातॄणां निष्प्रमादप्रयुक्तः ।
भोगप्राप्त्यै कल्पते भूरिभूम्नां
ब्रह्मादीनां ब्रह्मचर्यप्रयासः ॥ ५३ ॥

(कर्णौ दत्त्वा ।) किं ब्रवीति कश्चित् ?

दाम्पत्यं सहजं समस्तजगतां पित्रोस्तदिच्छावशा-
त्कामिन्यादिविभागकृष्टिरपि तत्कैंकर्यसिद्ध्यै नृणाम् ।
इत्थं शेषमशेषमद्य तु भवत्सारस्यसंवर्धकं
वैरस्यं विदधाति हन्त विदुषां वैरोचनं दर्शनम् ॥५४॥

(सक्रोधम् ।) कः कोऽत्र भोः ! उत्सार्यतामसौ दृष्टिगोचरा-
द्दैष्टिकदिवाभीतः । (इत्यवज्ञां नाटयति ।)

दुर्मतिः— अय्यउत्त, मम किळ णिहिळाओ कामिणीओ दासीओ । ताहिं एव्व तुह विवेअविअओ त्ति सम्पण्णबहुमाणम्हि । (विचिन्त्य) पच्चक्खसिद्धपरमाणन्दजुवइसम्भोअप्पहाणं तुह सिद्धन्तं मुअन्तो किं त्ति ठिरप्फहाणेसु तेसु तेसु मएसु पउराअरा जणा होन्ति ?

आर्यपुत्र, मम किल निखिलाः कामिन्यो दास्यः ।
ताभिरेव तव विवेकविजय इति संपन्नबहुमानास्मि ।

प्रत्यक्षसिद्धपरमानन्दयुवतिसंभोगप्रधानं तव सिद्धान्तं मुञ्चन्तः किमिति स्थिरप्रधानेषु तेषु तेषु मतेषु प्रचुरादरा जना भवन्ति ?

महामोहः— प्रिये, अविचारितप्रवृत्तोऽयमास्तिकवेतालानामन्धपरम्परान्यायः ।

अमरगुरुप्रणीतमनपायमपोह्य मतं
विविधकुतर्कजालकलहायितकौतुकिनः ।
कपिलहिरण्यगर्भकणभोजनबुद्धजिन-
प्रभृतिसमर्थितेषु समयेषु भजन्ति रतिम् ॥

अपि च,

चरमितरदप्यशेषं चन्द्रकनयतः स्वभावचित्रमिदम् ।
किं वा निरूपणीयं कण्टकतैक्ष्ण्यादिकारणं कविभिः ॥

इत्थं नाम दुस्त्यजः स्वभाववादः । कार्यकारणभावश्च काकतालीयन्यायमनुसरति । एवमपि,

अतत्तदिति वा न तत्तदिति वा वृथोद्यत्कथा-
कनत्कथककत्थनक्रमविकल्पितप्रक्रमा ।
जगद्विपरिवर्तिनी जनपदेषु जोघुष्यते
कुतर्कशतशर्करानिकरकर्कशा पद्धतिः ॥ ५७ ॥

इत्थमुपप्लुतेऽपि जगति,

चिरसेवनतोषितेन धात्रा
निपुणस्थानविदा निवेदितार्थः ।
असुरोपनिषद्रहस्यमग्र्यं
प्रथयामास विरोचनः प्रजानाम् ॥ ५८ ॥

अत्र च,

करणविलयरूपा मुक्तिरित्युक्तमाद्यै-
र्वितथमिति मयान्यद्वार्तिके विन्यवेशि ।
स्तनयुगलबृहत्त्वस्थापनीयस्वभूम्ना
बहुगुणविभवेन ब्रह्मणा भोगसाम्यम् ॥५९॥

दुर्मतिः— अय्यउत्त, एव्वं तुम्हेहिं रक्खिज्जन्तं जीअलोअं पीडेन्ति णिक्कारणविद्देसा परसिद्धन्तपरिवाडीपक्खपडिआ ।

आर्यपुत्र, एवं युष्माभी रक्ष्यमाणं जीवलोकं पीडयन्ति निष्कारणविद्वेषाः परसिद्धान्तपरिपाटीपक्षपतिताः ।

महामोहः— भवतु किं नश्छिन्नम्! न खलु पाटच्चराः प्रकृतिं मुञ्चन्ति । न चाप्रमत्तमतयस्तैरुपहन्यन्ते ।

पठन्तस्त्वय्यन्तान्परिहसनकाकुं विदधतां
भजन्तस्तादस्थ्यं परिभवितुमिच्छन्तु महतः ।

उदन्तः शान्तानामयमिति च जल्पन्त्वभिमतं
किमन्तर्दुर्दान्तैः कृपणकथकैरेभिरिह नः ॥

(विचिन्त्य) प्रिये, अद्य तावदस्मत्सिद्धान्तपुनःप्रतिष्ठापनपटीयांसः पुरुषा गवेषणीयाः । कः कोऽत्र भोः !

डम्भादयः— (त्वरितमुपगत्य) अमी वयमागताः । (इत्युपसीदन्ति ।)

महामोहः— स्वागतं स्वकुलहितैषिभ्यो भवद्भ्यः ।

डम्भदर्पौ— (सप्रश्रयम् ।) महाराज, त्वत्प्रसादात्सर्वत्राप्रतिहतगतयः समागताः स्मः । किं कर्तव्यमनेन किंकरजनेन?

महामोहः— कामादीनामिदानीं का वार्त्ता?

डम्भः— (स्वगतम्) किं राज्ञे विज्ञापयामि ? (प्रकाशम्) देव दुर्मतिवल्लभ, 'सत्यं राजसु शोभते' इति प्रियेतरमपि दृष्टं ब्रवीमि । वेद्मि कामस्य लोभस्य चाहमधुनातनीमवस्थाम् । तयोश्च,

अनन्तविषयस्पृहाजलधिसंप्लुते मानसे
वसन्तसमये स्थिते मलयमारुते जीवति ।
सकृद्विहितसौप्तिकप्रतिनिवृत्तिवैलक्ष्यतः
प्रसुप्त इव हन्त न स्पृशति पञ्चबाणः शरान् ॥

अन्यस्मिन्नपि कैमुत्यसिद्धमावेदयामि ।

पुरुषस्य विवेकविप्रलम्भा-
त्स्वशरीरेऽपि विरज्यमानबुद्धेः ।
कृपणप्रतिनन्दनीयवृत्तिः
किमिवालम्बनमाश्रयेत लोभः ॥ ६२ ॥

दर्पः— देव दुर्मतिपण्डित, अहं पुनः क्रोधस्य सांप्रतिकीमवस्थितिमद्राक्षम् । 'याथातथ्येन पण्डितम्' इति नीतिमनुसरन्यथानुभूतमेवावेदयामि । याथासौ,

द्विसप्तदलपत्रलद्रुहिणसृष्टिभङ्गक्रिया-
पुरस्कृतयुगक्षयभ्रुकुटिताण्डवाडम्बरः ।
विरक्तिविषवल्लरीव्यतिकरेण रोषः स्वयं
सुषुप्त इव वर्तते सुभटकेलिसौवस्तिकः ॥ ६३ ॥

महामोहः— (सविषादं विहस्य ।) अहो विवेकस्य कुलघातिनो दुर्मन्त्रितमेतत् ! यथासौ सर्वत्र निरवकाशः स्यात्तथास्माभिरवहितैर्विश्वमिदमधर्मेण व्यापनीयम् । स्वकुलसंरक्षणप्रवृत्तानामस्माकं त्वयमधर्म एव धर्मः । पठन्ति चैतिहासिकाः 'स एव धर्मः सोऽधर्मस्तं तं प्रति नरं भवेत्' इति । एवमुपप्लुतावस्थानो विवेकः स्वयं चानतिप्रबलः सुखेन साधनीयः । अथ वा कोऽयं विवेकः । न खलु शाकुटस्य लवने शङ्कुलायाः कियानिव भारः । न

चेषीकतूलमिन्धनयितुं वह्निना संरभ्यते। (विमृश्य।) प्रिये कुलधर्मपालिनि, त्वदभिमतवृत्तेरुत्तमगुणस्य मे पश्य यावज्जीवं प्रारब्धकर्मापरित्यागम् ।

कामस्ताम्यतु कोपलोभसहितः काले समभ्येतु वा
रक्षःसंयति राघवस्थितिमहं व्यङ्क्ष्ये विवेकाहवे ।
कालस्त्वेष रथो भवत्विह कलिस्त्वं सारथिर्दुर्मते
डम्भः संप्रति जैत्रदुन्दुभिरसौ दर्पस्तथा कङ्कटः ॥

डम्भः— महाराज, स्वायत्तसिद्धेस्तव किमायत्तमस्मासु ?

कस्तुभ्यं रणरङ्गखेलनकलामातिष्ठते तिष्ठते
कश्च प्रेप्सति कामतन्त्रनियतस्वैराय वैरायितम् ।
येन क्षोदयितुं क्षमां प्रभवति क्षेप्तुं कुलक्ष्माभृतः
पातुं सप्त सरस्वतोऽपि भवता साकूतमालोकितः ॥

तथापि वयं त्वदादिष्टास्त्वदधीनवृत्तयो यथासामर्थ्यं यतिष्यामहे । कपयोऽपि काकुत्स्थस्योपकुर्वन्ति । वल्लवाश्च वासुदेवस्य साह्ये संनह्यन्ति ।

महामोहः— अभिमतमेव युष्माकमहमादिशामि—

डम्भ त्वमद्य नियतो निजधर्मगुप्त्यै
पुण्यापगापरिसरान्पुनराश्रयेथाः ।

गाढोपलक्षितविरक्तिमदेषु दर्प-
स्तन्वीत वासमनघेषु तपोवनेषु ॥ ६६ ॥

डम्भदर्पौ— स्वीकृतोऽयं स्वामिसमादेशः ।

[इति सभार्यौ निष्क्रान्तौ ।

महामोहः— (स्वगतम् ।) किं नामारातिविहतावाद्यं साधनम् । ननु प्रत्यवमृष्टम् ।

प्रज्वलति जाठराग्नौ क्षिपन्यथावच्चतुर्विधं हव्यम् ।
प्राणाग्निहोत्रमेकं परिपालयितास्मि दुर्मतिसहायः ॥

ततश्च जात्याश्रयनिमित्तदुष्टैरिष्टैरेव द्रव्यैर्मृष्टाहारविहारे दृष्टचेष्टे पुरुषे कथमिव विवेकस्य विजयाशंसा । (प्रकाशम्)

अलं मेरुस्तोमैरलमपि च कैलासनियुतै-
रलं द्वीपैरष्टादशभिरखिलैर्वापि भुवनैः ।
अखण्डैर्ब्रह्माण्डैरपि न खलु तृप्तिर्भवति मे
विरुन्धानध्वंसं त्वभिनिविशते संप्रति मनः ॥

दुर्मतिः— अमच्चा एव्व पुणो अराइविद्धंसणे पेसणेण अणुग्गहणिज्जा ।

अमात्या एव पुनररातिविध्वंसने प्रेषणेनानुग्रहणीयाः ।

महामोहः— प्रिये, कृत्याकृत्यवेदिनी खल्वसि । अहमपि

तथा मन्त्रयामि । तदाह्वयतामन्तःपुरे कश्चिदन्तरङ्गपरिजनः ।

दुर्मतिः— हळा दुव्वासणे, इदो होहि ।

सखि दुर्वासने, इतो भव ।

[ततः प्रविशति दुर्वासना ।]

दुर्वासना— एसाहं उवट्ठिअम्हि, आणवेदु महाराओ राइणी अ ।

एषाहमुपास्थितास्मि । आज्ञापयतु महाराजो राज्ञी च ।

महामोहः— भद्रे, ब्रूहि मद्वचनादधिगतगणितविद्यान्करणाधिकारिणः । आदिशति भवतो महाराजाधिराजपरमेश्वरो दुर्मत्या सह महामोहः । कामक्रोधलोभमदमात्सर्यदम्भस्तम्भेभ्यः सप्तभ्यः सचिवेभ्यः सप्त मुक्तिक्षेत्रतया प्रसिद्धा राजधान्यः समागराश्च सप्त महाद्वीपा दत्ता महामोहेनेति लिख्यताम् । अपि च,

स्वकीयाख्यामात्रच्छुरणपरिणद्यद्भयभरान्बहिष्कृत्येदानीं विजहदधिकारान्कृतभुजः ।
यदृच्छावाक्येऽपि व्यवहरतु लोकोऽयमखिलो
नमःस्वस्तिस्वाहास्वधामिह महामोहविषयम् ॥ इति ।

दुर्वासना— जं आणवेइ भट्टा भट्टिणी अ ।

यदाज्ञापयति भर्ता भर्त्री च । [इति निष्क्रान्ता ।

[नेपथ्ये]

विजयतां देवः ।

भुक्तिक्षमं समयमेकरुचिं वितन्व-
न्पुंसां निजप्रतपनेन गतिप्रतीपः ।
आशाविशेषमपरं प्रतिपत्स्यमानो
मोहेश्वर त्वमिव भाति गयूखमाली ॥ ७० ॥

इह च,

उपहरति सूपकर्ता महतो मोहस्य दुर्मतिप्रेष्यः ।
बलरिपुवरुणगृहाभ्यां स्वाद्यं धारान्तमुचितमाहारम् ॥

महामोहः— (कर्णं दत्त्वा ।) प्रिये, प्राणशब्दाभिलप्यानां सर्वशरीरव्यापिनीनां सर्वासिद्धान्तसंमतानां देवतानां समर्चनसमयमावेदयति वैतालिकः । तत्प्रविशावः शुद्धान्तम् ।

[इति निष्क्रान्ताः सर्वे ।

इति कवितार्किकसिंहस्य सर्वतन्त्रस्वतन्त्रस्य
श्रीमद्वेङ्कटनाथस्य वेदान्ताचार्यस्य कृतिषु
संकल्पसूर्योदये डम्भाद्युपालम्भो नाम
पञ्चमोऽङ्कः ॥